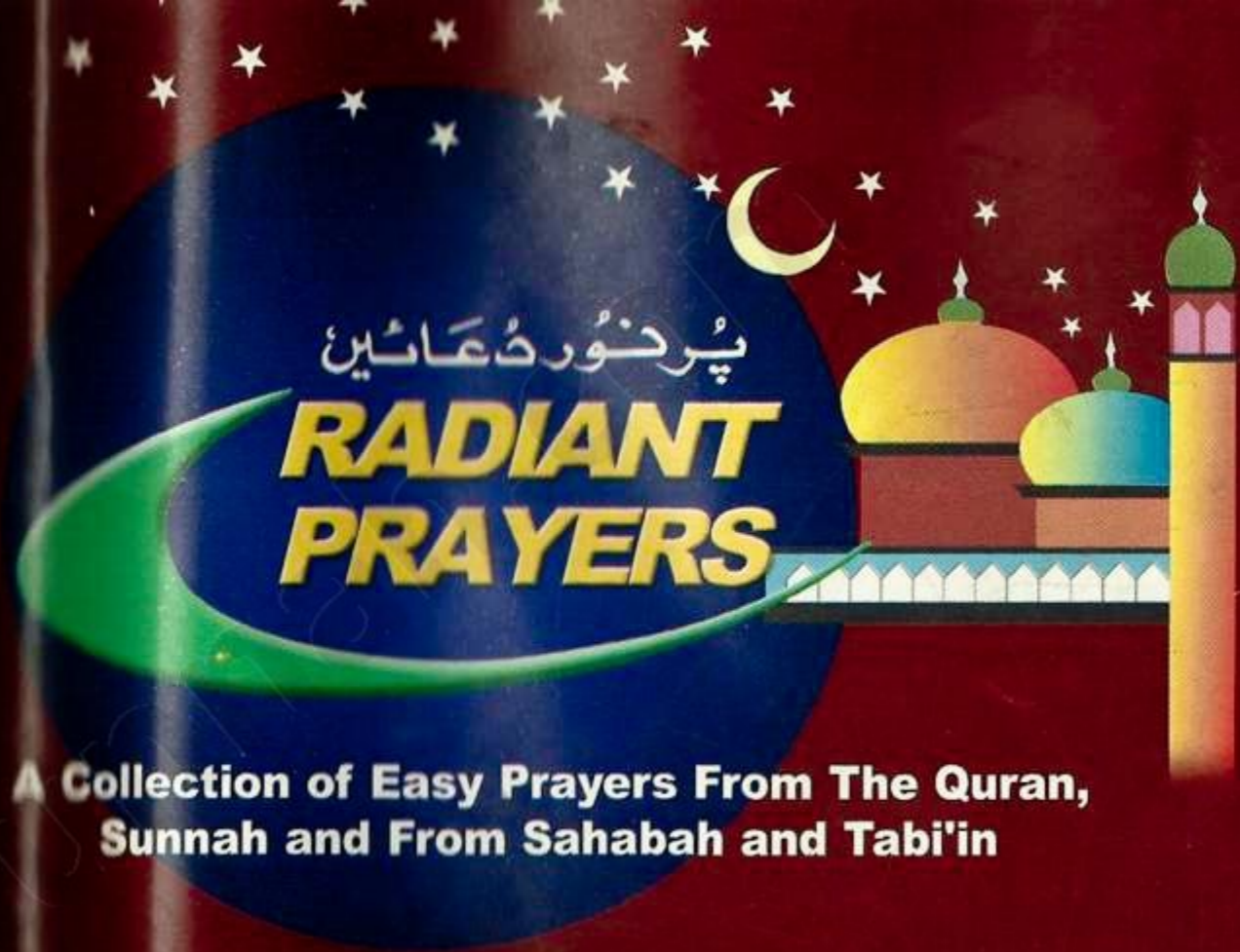
RADIANT PRAYERS

MUFTI MUHAMMAD TAQI USMANI

Maktaba Ma'ariful Qur'an
Karachi - Pakistan

پُرنُور دُعائیں

RADIANT PRAYERS

A Collection of Easy Prayers From The Quran, Sunnah and From Sahabah and Tabi'in

By

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Translated By

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Muhammad Shameem

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم

و على آله واصحا به اجمعين و على كل من تبعهم باحسان الى يوم الدين

امّا بعد،

Preface

Praying to Allah Ta'ala is a unique act which operates in two simultaneous dimensions. On the one hand, it fulfills the needs of a servant of Allah while on the other it is, in itself, a great act of worship which brings return and reward. A human being who does not face a lot of needs every day would certainly be hard to find. But, engrossed in materials and means, human beings when faced with these needs rely on material means only. In doing so, they keep the entire fund of their thought and effort focused on nothing but these material means. As such, if a person himself, or some relative of his, gets sick, more concern is shown these days about the treatment. But, it occurs to very few people that no treatment can work without the permission and will of Allah Ta'ala. So, alongwith the treatment, health and recovery should be asked of Allah Ta'ala alone.

Similarly, if someone is out of job or in debt,

all conceivable worldly means are employed with due urgency to find a job or pay off a debt. But, not many people would find it urgent and important enough to raise their hands of prayer for this purpose, of course, alongwith the means being employed.

However, people who have been blessed with insight by Allah Ta'ala know that no particle in this universe can move without the permission and will of our Creator and Master. Therefore, they do employ means as necessary, but place their trust in Allah and, alongwith resources and means, take time to turn to Allah and make prayers before Him alone.

Allah Ta'ala is so Merciful and so Benevolent that He, not only listens to the prayers made by His servants, but the more He is prayed to the more He blesses His supplicating servant with His pleasure. Allah Ta'ala bestows on each prayer the reward of an act of worship and He is displeased with His servant who will not make a prayer to Him.

Allah Ta'ala has not fixed any particular words for making a prayer. In fact, He has made it easy on human beings that they can ask for any of their permissible needs from their Creator in their language and in their way. Fixed for this,

there are no particular words, nor any particular time. Instead of that, Allah Ta'ala has made the act of calling on Him so easy that servants of His can, at will and directly, present their needs before Allah Ta'ala in their words.

But, everyone does not know the very etiquette of asking, nor is one mindful enough most of the time as to what are the things that have to be asked of Allah Ta'ala.

Therefore, for every purpose relating to a person's material and spiritual life, the best of prayers have been already taught in the Qur'an and Hadith so that one could use them as and when needed to seek for personal correction and betterment in life. Certainly great are things which have been asked through these prayers, but the words in which they have been asked have, in themselves, great effectiveness and a lot of light. And experience proves that an abundant engagement in continuing to recite these prayers with the attitude of honestly heart-felt entreaty will help one move through the stages of spiritual realization so quickly as would not come from major strivings and exercises.

Therefore, many respected scholars and elders have compiled these prayers into brief treatises so that Muslims could memorize these prayers within a short time, or could make use of such treatises and benefit by these prayers from time to time.

It is at the request of some friends that this humble writer is also compiling this collection of brief prayers which could be memorized easily and which everyone could include in the schedule of daily doings. My objective is to acquire good from it like others. May Allah Ta'ala accept this effort of mine and make it a handy treasure of Akhirah for this humble writer, the publisher and for all readers.

English Version of *Pur Nur Du'ain*

Radiant Prayers is the English version of my book پرنور دعائیں published in 1997. In view of the paucity of authentic books of prayer in English and their acute need felt by Muslims in English-speaking areas of the world, the present version was prepared by my learned brother Professor Muhammad Shameem and includes suggestions for improvement made by me.

I prayer to Allah for the best of returns to him, and his family, and to all Muslim men, women and children who benefit by this presentation. *Amin..*

Muhammad Taqi Usmani
28 Rabi'-al-thani
1419 A.H.

PRAYERS FROM THE QUR'AN

Given first are prayers which find mention in the Holy Qur'an itself:

Most comprehensive prayer

For all purposes in this world or the Hereafter, perhaps this is the most comprehensive Du'a:

﴿رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ.﴾

Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of Fire. [Al-Baqarah, 2:201]

The prayer for forgiveness

Whenever an error gets to be committed, the following prayer should be recited. This is the prayer taught by Allah Ta'ala Himself to Sayyid-

na Adam (عليه السلام) to seek forgiveness for his error, and because of which his repentance was accepted:

﴿رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْلَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ﴾

Our Lord, we have wronged ourselves and if You were not to forgive us and have mercy on us, we shall certainly become among the losers. [Surah Al-A'raf, 7:23]

Similarly, Allah Ta'ala taught the following short prayer to the Holy Prophet (ﷺ) when seeking forgiveness for himself:

﴿رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ﴾

O my Lord, forgive and have mercy, and You are the best of those who have mercy. [Al-Mu'minun, 23:118]

The prayers appearing below are also for the same purpose:

﴿وَاعْفُ عَنَّا وَاغْفِرْلَنَا وَارْحَمْنَآ اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ﴾

And pardon us. And grant us forgiveness. And have mercy on us. You are our Lord. Help us, then, against disbelieving people. [Al-Baqarah, 2:286]

﴿رَبَّنَا فَاغْفِرْلَنَا ذُنُوْبَنَا وَكَفِّرْعَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ﴾

Our Lord, forgive us, then, our sins, and write off our evil deeds, and take us unto You with the righteous. [Al-'Imran, 3:193]

﴿اَنْتَ وَلِيُّنَا فَاغْفِرْلَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ﴾

You are our Protector. So, forgive us, and have mercy on us, and You are the best of those who forgive. [Al-A'raf, 7:155]

Prayer for guidance

It is good to keep praying to Allah for personal guidance as well, so that one can stay safe against any errors in belief and deed. Therefore, the following prayers from the Qur'an should become a recurring recital for such a seeker:

﴿رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا﴾

Our Lord, bless us with mercy from Your own and bless us with right guidance in all our matters. [Al-Kahf, 18:10]

The prayer given above should also be said on every occasion when one is in a dilemma and unable to take the right decision.

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ﴾

Our Lord, do not let our heart go crooked after You have given us guidance, and bestow upon us mercy from Your own. Surely You, and You alone, are the Bestower. [Al-'Imran, 3:8]

Prayer for deliverance from disease

When suffering from a serious disease, one should be saying the following prayer abundantly. Allāh Ta'ālā had removed the pain hurting Sayyidnā Ayyūb (عليه السلام) by the *barakah* of this very prayer:

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

(O Allah) Pain has befallen me and You are the Most Merciful of those who have mercy. [Al-Anbiya', 21:83]

When invited by sin

When the heart is motivated to commit some sin, the following prayer should be made:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Our Lord, pour out patience over us and let death come to us while in submission to You. [Al-Baqarah, 2:250]

This prayer should also be said when shocked by something causing the heart to be agitated, or

when confronted by a powerful enemy.

To become personally regular in Ṣalāh and to make children and family do the same

In order to become personally regular in Salāh, and to have children and family members become equally punctual with it, the following prayer should be made, repeatedly and abundantly:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَوٰةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord, make me steadfast in Ṣalāh, and from among my children as well. And, our Lord, grant my prayer. [Ibrahim, 14:40]

Prayer to have children

A person who does not have children, or does not have male children, should make the following prayer abundantly:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ

O my Lord, do not let me remain alone (heirless) while You are the best of inheritors. [Al-Anbiya', 21:89]

Prayer to have a blessed family

To have a good and pleasant relationship among husband, wife and children, the prayer

given below should be made:

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا

Our Lord, bless us with the delight of our eyes through our spouses and children, and make us leaders for the God-fearing. [Al-Furqan, 25:74]

Praying for Parents

For parents, whether alive or dead, the Holy Qur'ān has taught the following prayer:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِىْ صَغِيْرًا

O my Lord, have mercy on both of them as they had nurtured me when small. [Bani Isra'il, 17:24]

When starting to do something new, or entering a place which is new, then, to make sure that the outcome will be good, the Holy Qur'ān has taught the following prayer:

رَبِّ اَدْخِلْنِىْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِىْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّىْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

O my Lord, make me enter with truth and take me out with truth and make available for me a supporting power from Your own. [Bani Isra'il, 17:80]

When ready to ride a conveyance

The Holy Qur'ān teaches the saying of the following words at the time one is ready to get on a conveyance:

سُبْحٰنَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Pure is He who subjugated this (conveyance) for us while we were not the ones to bring it under control And we are bound to return to Him. [Al-Zukhruf, 43:13]

When the conveyance is about to stop at some stage

When the conveyance is about to stop at a place where one has to get down, whether for some time, or more, that is the time when the following prayer should be made:

رَبِّ اَنْزِلْنِىْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ

O my Lord, make my descent at a place full of blessings and You are the best of those who causes one to descend. [Al-Mu'minun, 23:29]

It is said in the Holy Qur'ān that this prayer was made by the blessed Prophet Nūḥ (عليه السلام) when his ark was about to anchor by the land. In our time also, specially while disembarking from

a flight, this prayer should be said.

For protection against the evil of someone wicked

When in danger of being harmed by a wicked person, the following prayer should be made in order to stay safe from his evil:

١- رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ

1. Our Lord, do not make us a target of tyranny by wicked people. [Yunus, 10:85]

٢- رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ الْمُفْسِدِيْنَ

2. My Lord, help me against people who practice corruption and spread disorder [Al-'Ankabut, 29:30]

To have peace of heart and to make a task easy

When not sure about the solution of some problem, or when a student cannot handle his or her assignment satisfactorily, it is good to make the following prayer:

١- رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِيْ

1. My Lord, let my heart be open (to what is right) and make my task easy for me. [Taha, 20:25-26]

If someone has to make a speech, or deliver a

classroom lecture, or write an article, the following words may also be added to the prayer appearing above:

٢- وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ، يَفْقَهُوْا قَوْلِيْ

2. Remove the impediment from my tongue so that they understand my speech. [Taha, 20:27-28]

For the acquisition of knowledge

To acquire knowledge and to keep it increasing, the Holy Qur'an has taught the following prayer:

رَبِّ زِدْنِيْ عِلْمًا

My Lord, increase me in knowledge. [Taha, 20:114]

For protection against satanic thoughts

Everyone experiences all sorts of scruples and evil thoughts in personal life. So far as they do not push one into some sin, there is no need to be scared of them. However, it is good to make the following prayer abundantly:

رَبِّ أَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ وَأَعُوْذُبِكَ رَبِّ أَنْ يَّحْضُرُوْنِ

O my Lord, I seek Your protection from the instigations of Shaitans and

my Lord, I also seek Your protection from that they (ever) come to me. [Al-Mu'minun, 23:97]

For deliverance from all difficulties and anxieties

When surrounded by some difficulty, or faced with some disturbing problem, or when one becomes helpless with nothing to fall back on, let him make this prayer:

رَبِّ اِنِّىْ لِمَآ اَنْزَلْتَ اِلَىَّ مِنْ خَيْرٍ فَقِيْرٌ

O my Lord, I am in need of every good sent to me by You. [Al-Qasas, 28:24]

It appears in the Holy Qur'ān that the blessed Prophet Mūsā عليه السلام had made this prayer at a time when he had escaped from the tyranny of the Pharaoh and his officials in Egypt and had arrived at Madyan where there was obviously no one who would receive him sympathetically. It was the *barakah* of this prayer that Allah Ta'ala had him meet Prophet Shu'ayb (عليه السلام) and thus began his happy life.

When enjoying some blessing

When blessed, and prosperous, one should make the following prayer:

رَبِّ اَوْزِعْنِىْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِىْٓ
اَنْعَمْتَ عَلَىَّ وَ عَلٰى وَالِدَىَّ وَ اَنْ اَعْمَلَ

صَالِحًا تَرْضٰهُ وَ اَدْخِلْنِىْ بِرَحْمَتِكَ فِىْ
عِبَادِكَ الصّٰلِحِيْنَ

O my Lord, give me the ability to thank You for the blessing You have bestowed upon me and my parents, and to do good which pleases You, and admit me, with Your mercy, among Your righteous servants. [Al-Ahqaf, 46:15]

When being overpowered

When a person happens to be losing ground against some enemy or self and Satan or the effects of surrounding conditions, let him or her make the following prayer:

اَنِّىْ مَغْلُوْبٌ فَانْتَصِرْ

I am being overpowered, so help me (my Lord). [Al-Qamar, 54:10]

PRAYERS OF THE HOLY PROPHET ﷺ

Even a casual study of the prayers reported from the Holy Prophet (ﷺ) in Ḥadīth would inevitably lead one to arrive at the conclusion that these prayers have been put into his blessed heart as a special favour. The reason is that no human being can make such effective and comprehensive prayers without the guidance and *taufīq* of Allāh Ta'ālā.

There are two kinds of these prayers. First come prayers which the Holy Prophet (ﷺ) has made on particular occasions as appropriate to them. Then, there are other prayers which are general in nature and are not related to any particular event or occasion. The first kind of prayers are a tested prescription of establishing a strong bond of communion for a person with his or her Creator and Master - and it is very easy

too. It is for our good that Allah Ta'ala has commanded us to remember Him profusely. But, it happens fairly often that man, being tied down to the fulfillment of his economic needs, gets so bogged down by worldly engagements that he remains deprived of the blessing of remembering Allah. To see that he does not remain so deprived, the Holy Prophet (ﷺ) has taught particular acts of Dhikr and Du'a (remembrance and prayer) suitable for different things done in the morning and the evening. These prayers are the best of prayers which help one achieve all objectives of the mortal world and of the world to come. In addition to that, these prayers bring the best of benefits when one keeps doing what has to be done according to normal worldy schedule without having to stop any ongoing work, yet one finds himself being showered by the blessing of remembering Allah. When this is done, the relationship thus established with Allah keeps improving to higher ranks while that which is done as a worldly chore turns into an act of worship. Therefore, one should make special effort to memorize these prayers and make them an integral part of one's daily doings. As for children, they should be initiated into the habit of memorizing and making these prayers on relevant timings and occasions.

Most of these prayers stand proved as coming from the Holy Prophet (ﷺ) himself, but also be-

ing included here are some prayers which have been reported from some noble Ṣaḥābah and Tābi'īn. These prayers are being given below:

When rising from sleep

When the Holy Prophet (ﷺ) rose from sleep, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَمَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

All praises belong to Allah who gave us life after death and to Him we are to return.

When rising for *Tahajjud*

When you rise from your bed to perform the Salāh of Tahajjud, recite the following prayer:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَ مَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَّقَوْلُكَ حَقٌّ وَّالْجَنَّةُ حَقٌّ وَّالنَّارُ حَقٌّ وَّالنَّبِيُّوْنَ حَقٌّ وَّالسَّاعَةُ حَقٌّ . اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ فَاغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّآ اَنْتَ لَآ اِلٰهَ غَيْرُكَ .

O Allah, for You alone praise is due. You are the One Who looks after the heavens and the earth and all those therein and for You alone praise is due. You are the light of the heavens and the earth and of all those therein and for You alone praise is due. You are the Sovereign of the heavens and the earth and of all those therein and for You alone praise is due. You are the Truth and Your promise is the Truth and Your meeting is Truth and Your Word is Truth and the Paradise is Truth and the Hell is Truth and the prophets are Truth and Muhammad (ﷺ) is Truth and the Hour is Truth. O Allah, before You I have submitted and in You I have believed and in You I have placed my trust and to You I have turned and with Your help I have confronted (my enemies) and with You I have entrusted my case. So, forgive me my sins, the ones I did before and the ones I did after and the ones I did secretly and the ones I did openly and the ones You know better than I do. You are the One who makes people go ahead and You are the One who lets them remain behind. There is no god but You. There is no god other than You. (Bukhari and Muslim)

While going to the bathroom

A little before entering the bathroom, the following prayer should be said:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

O Allah, I seek refuge with You from the evil satans, the male and the female.

When coming out of the bathroom

As you come out of the bathroom, put your right foot first, then recite the following prayer:

١- اَللّٰهُمَّ غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ (ابن ماجه)

1. O Allah, I seek Your forgiveness. Praised is Allah who delivered me from filth and granted relief to me. Majah]

Or, say the following prayer:

٢- اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذَاقَنِیْ لَذَّتَهٗ وَاَبْقٰی عَلَیَّ قُوَّتَهٗ وَدَفَعَ عَنِّیْ اَذَاهُ (ابن السنی وطبرانی) .

2. Praised is Allah who blessed me with the taste of food and let energy from it be absorbed in my body and the filthy part of it be removed from me. [Ibn al-Sunni and Tabarani]

Or, say the following prayer:

٣- اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَمْسَكَ عَلَىَّ مَا يَنْفَعُنِىْ وَدَفَعَ عَنِّىْ مَا يُؤْذِيْنِىْ (دارقطنى)

3. Praised is Allah who retained for me what was good for me and removed from me what was to hurt me. [Darqutni]

During *Wuḍū*

When making Wuḍū, first say *Bismillah*, then recite the following prayer during Wuḍū:

اَللّٰهُمَّ اغْفِرْلِىْ ذَنْبِىْ وَوَسِّعْ لِىْ فِىْ دَارِىْ وَبَارِكْ لِىْ فِىْ رِزْقِىْ

O Allah, forgive me my sin and make my home roomy enough for me and bless me with increase in my livelihood.

After Wuḍū

Raising face towards the sky after Wuḍū, the following words should be said:

١- اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ (مسلم)

1. I testify that there is no god (worthy of worship) but Allah. He is One by Himself. There is no partner in Him and I testify that Muḥammad (ﷺ) is His servant and His messenger. [Muslim]

After that, recite the following prayer:

٢- اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ (ترمذى)

2. O Allah, make me of those who turn to You and repent much and make me of those who stay very clean and very pure. [Tirmidhi]

It appears in some Ḥadīth narrations that the Holy Prophet (ﷺ), after having made his Wuḍū, used to say the following words of prayer:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ .

3. Pure are You, O Allah, and with Your praise I testify that there is no god but You. I seek forgiveness from You and I turn to You in repentance.
[Mustadrak Hakim]

Before taking a bath

When you enter the bathroom with the intention of taking a shower, make the following prayer before you actually do:

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْجَنَّةَ وَاَعُوْذُبِكَ مِنَ النَّارِ

O Allah, I ask You of Paradise and I seek Your protection against Hell. ['Amal al-yown wa al-lailah, Ibn al-Sunni, p. 85]

When dawn breaks

When morning comes, the prayer given below

should be recited. If a person happens to rise after the break of dawn, one can say this prayer whenever one wakes up:

۱– اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَاِلَيْكَ الْمَصِيْرُ (ترمذی)

1. O Allah, with Your will we had this morning and with Your will we would have had the evening and it is with Your power that we live and it is with Your power that we shall die and it is to You that we are to return. [Tirmidhi]

In addition to that, another prayer relevant for the time of morning which appears below stands proved as being from the Holy Prophet ﷺ:

۲– اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ مَا فِیْ هٰذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهٗ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهٗ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ هٰذَا الْيَوْمِ وَفَتْحَهٗ وَنَصْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ

2. Morning has dawned upon us and morning has dawned upon the kingdom of Allah, the Lord of all the worlds. O Allah, I ask You for the good of this day and the good of what is after that and I seek Your protection against the evil of it and the evil of what is after that. O Allah, I ask from

You the good of this day and its victory and its success and its blessing and its guidance.

In addition to that, the following prayer also stands proved as being from the Holy Prophet ﷺ:

۳– اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَّاَوْسَطَهٗ فَلَاحًا وَّاٰخِرَهٗ نَجَاحًا ، اَسْأَلُكَ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ يَا اَرْحَمَ الرَّاحِمِيْنَ .

3. O Allah, make the initial part of this day good, and the middle part of it a betterment, and the latter part of it a success. I ask from You the good of this world and the Hereafter, O the Foremost in Mercy of all who are merciful. [Hiṣn Haṣīn]

While entering Masjid

While entering Masjid, enter with your right foot first and recite the following prayer:

بِسْمِ اللّٰهِ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

With the name of Allah, and blessings and greetings for the Messenger of Allah, *ṣallallāhū ʻalaihī wa sallam.* O Allah, open for me the doors of Your mercy.

When the sun rises

When the sun rises, the following words

should be said:

اَلْحَمْدُلِلّٰهِ الَّذِىْ اَقَالَنَا يَوْمَنَا هٰذَا وَلَمْ يُهْلِكْنَا بِذُنُوْبِنَا (مسلم)

Praised is Allah who has given us back this day and did not eliminate us because of our sins. [Muslim]

When coming out of Masjid

Say:

١- بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ فَضْلِكَ

1. With the name of Allah, and blessings and greetings for the Messenger of Allah, *ṣallallāhū ʻalaihī wa sallam.* O Allah, I ask You of Your favour.

In addition to that, recite the following prayer:

٢- اَللّٰهُمَّ اعْصِمْنِىْ مِنَ الشَّيْطَانِ

2. O Allah, protect me from the Shaitan. [Hisn Hasin]

On hearing the call of *Adhān*

After hearing the call of Adhān, the words being called out by the Mu'adhdhin should also be repeated after him by the listener. However, in response to حَيَّ عَلَى الصَّلٰوةِ and حَيَّ عَلَى الْفَلَاحِ one should say: لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ. At the conclusion of

the Adhan, the following prayer should be recited:

١- اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ (بخارى و بيهقى)

1. O Allah, Lord of this perfect call and of the Ṣalāh being established, bless Sayyidnā Muḥammad (ﷺ) with nearness and honour and make him have the praised station which You have promised to him. Surely, You do not go back on Your word. [Al-Bukhari & Baihaqi]

Given below is yet another prayer which can be made after hearing the Adhān and which comes to us as proved from the Holy Prophet ﷺ:

٢- اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّاوَّ بِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ رَّسُوْلًا

(صحيح مسلم)

2. I testify that there is no god but Allah. He is One by Himself. There is no partner of Him, and I testify that Muḥammad (ﷺ) is His servant, and His Messenger. I am pleased with Allah as Lord, and with Muḥammad

(ﷺ) as Messenger, and with Islām as religion. [Sahih Muslim]

While going for the Ṣalāh of Fajr

When leaving home with the intention of performing the Ṣalāh of Fajr, the following prayer should be recited:

اَللّٰهُمَّ اجْعَلْ فِى قَلْبِى نُوْرًا وَّفِى بَصَرِى نُوْرًا وَّفِى سَمْعِى نُوْرًا وَّعَنْ يَّمِيْنِى نُوْرًا وَّعَنْ يَّسَارِى نُوْرًا وَّفَوْقِى نُوْرًا وَّتَحْتِى نُوْرًا وَّاَمَامِى نُوْرًا وَّخَلْفِى نُوْرًا وَّاجْعَلْ لِّى نُوْرًا وَّاَعْظِمْ لِى نُوْرًا اَللّٰهُمَّ اَعْطِنِى نُوْرًا

(صحيح مسلم)

O Allah, create light in my heart, and light in my eyes, and light in my hearing, and light on my right, and light on my left, and light above me, and light beneath me, and light in front of me, and light behind me, and appoint light for me, and magnify light for me. O Allah, bestow light upon me. [Sahih Muslim]

While sitting in Masjid

If one has to sit in the Masjid while waiting for the Ṣalāh to begin, to keep saying the well-known combination of words cited below is a significant self-occupation. The Ḥadīth has equated it with the eating of the fruits of Jannah:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Pure is Allah and to Allah belong all praises and there is no god but Allah and Allah is the greatest.

After turning for Salām in Farḍ Ṣalāh

After having turned for Salām in Farḍ (obligatory) Ṣalāh (prayer), the words: «استغفرالله» (may Allah forgive me) should be said three times. Then, before having said anything, with the right hand placed on the forehead, the recitation of the following prayer has also been mentioned in the Ḥadīth:

١- بِسْمِ اللّٰهِ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمِ اَللّٰهُمَّ اَذْهِبْ عَنِّى الْهَمَّ وَالْحُزْنَ

1. With the name of Allah (I have completed my Ṣalāh) who is All-Merciful, Very-Merciful. O Allah! Remove worry and sorrow from me. [Ḥiṣn Ḥaṣīn, with reference to Bazzār and Tabarānī]

In addition to this, there are several prayers said after Farḍ Ṣalāhs which stand proved as being from the Holy Prophet صلى الله عليه وسلم . Some of them are being given below:

٢- اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ

2. O Allah, You are (the eternal) Peace and from You comes peace (for everyone). Great are Your blessings, O Lord of Glory and Honour.

٣- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ (بخاری و مسلم)

3. There is no god but Allah. He is One by Himself. There is no partner in Him. To Him belongs all authority and to Him belongs all praise. And He is powerful over everything.

O Allah! There is none to stop what You give and there is none to give what You hold back and the office of a ranking person can bring no benefit to him against You.

٤- اَللّٰهُمَّ اَعِنِّیْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

4. O Allah! Help me to remember You and be grateful to You and worship You at its best.

٥- اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُبِكَ مِنْ اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ (حصن حصین)

5. O Allah! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from the worst part of (old) age, and I seek refuge with You from the trials of the (mortal) world and (from) the punishment of the grave. [Ḥiṣn Ḥaṣīn]

Prayers of the evening

When the time for evening comes and the time for sunset draws close, one should say the following prayer:

١- اَمْسَيْنَا وَ اَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُلِلّٰهِ اَعُوْذُبِاللّٰهِ الَّذِیْ يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ مِنْ شَرِّمَا خَلَقَ وَذَرَاَ وَبَرَاَ (حصن حصین)

1. Evening has come for us and and evening has come upon the kingdom of Allah and praised be Allah. I seek the protection of Allah, who is holding the sky from falling except with His permission, against the evil of everything He created and made to exist. [Ḥiṣn Ḥaṣīn]

Also, when the Maghrib Adhān is called, the

following prayer may be recited:

٢- اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ
وَاَصْوَاتُ دُعَاتِكَ فَاغْفِرْلِیْ

2. O Allah! This is the time for Your night to come and Your day to go and (rising) there are voices of Your heralds (Muazzins). So, forgive me.

When entering home

At the time one enters his or her home, the following prayer should be said:

١- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ
الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا
وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا ۔

1. O Allah! I ask from You the good of entry and the good of exit. With the name of Allah we entered and with the name of Allah we went out and in Allah alone who is our Lord we have placed our trust.

Likewise, it is also good to say the following prayer when one enters home[1]:

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1. That is, for this occasion particulary, this prayer is not proved from the Holy Prophet (ﷺ). But, it is, no doubt, a traditionally-transmitted (*Ma'thurah*) prayer and suitable for this time, so it is better to get into the habit of making it - Muhammad Taqi Usmani.

٢- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِیْ
دِيْنِیْ وَدُنْيَایَ وَاَهْلِیْ وَمَالِیْ

2. O Allah! I seek from You pardon and well-being in matters of my religion, my wordly life, my family and my property.

When food is served

When food is before you, it is better to say the words given below:

١- اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ
مِّنِّیْ وَلَاقُوَّةٍ

1. Praised is Allah who blessed me with this without my having any might and power.

Similarly, it is good to recite the following prayer:

٢- اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَنْعِمْنَا خَيْرًا مِّنْهُ

2. O Allah! bless us in this (food) and bestow upon us the best of it.

Then, before partaking of the food, say: بِسْمِ اللّٰهِ وَ عَلٰى بَرَكَةِ اللّٰهِ (with the name of Allah and with the blessing of Allah) and eat. If you do not remember saying it before you begin to eat, say: بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ (with the name of Allah in the beginning and at the end) whenever you do.

At the time of Ifṭār

When it is time to break your fast, make the following prayer:

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

O Allah! for You I have fasted and in You I have believed and in You I have placed my trust and with what You have provided I have broken my fast.

After having finished eating

After eating, the following words should be said:

اَلْحَمْدُلِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا وَاَرْوَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ .

Praised be Allah who gave us food and drink and took care of our needs and housed us and blessed us amply and made us to be among Muslims.

When left overs are being removed

When everyone has finished eating and the service set-up is being removed, recite the following prayer:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا (بخارى)

Praise belongs to Allah, a praise which is abundant, pure and blessed. O our Lord, we are not removing this food because we do not need it, nor are we banishing it (for ever), and nor are we showing our indifference to it. (Al-Bukhari)

When washing hands after eating

That is the time to say:

اَللّٰهُمَّ اَشْبَعْتَ وَاَرْوَيْتَ فَهَنِّئْنَا وَرَزَقْتَنَا فَاَكْثَرْتَ وَاَطَبْتَ فَزِدْنَا

O Allah! You fed us and You quenched our thirst. So, make this (eating and drinking) pleasing (and easy to digest) for us. And the provision You made for us was abundant and good. So, bless us with more. [Ḥiṣn Ḥaṣīn, p. 112]

The prayer given above has been reported from Sayyidnā Sa'id ibn Jubayr رحمه الله تعالى .

If fed by someone else

If someone entertains with food, for example, in a feast; or, if someone brings it home, then, after eating it, praying for him in the manner given below is the blessed practice of the Holy Prophet (صلى الله عليه وسلم):

١- اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِىْ وَاسْقِ مَنْ سَقَانِىْ

1. O Allah! feed him who fed me and give him to drink who gave me to drink. [Sahih Muslim]

Also, address the host and pray for him in the following manner:

٢- اَكَلَ طَعَامَكُمُ الْاَبْرَارُوَصَلَّتْ عَلَيْكُمُ الْمَلٰئِكَةُ وَاَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ

2. (May Allah so bless you that) your food is eaten by righteous people, and angels pray for you, and fasting people break their fast with you.

When eating with someone sick

If one happens to eat with a sick person, then, before he does, let him say:

بِسْمِ اللّٰهِ ثِقَةً بِاللّٰهِ وَتَوَكُّلًا عَلَيْهِ

(I begin) with the name of Allah, relying on Him and placing my trust in Him. ['Amal al-yowm wa al-lailah, Ibn al-Sunni, p. 124]

While undressing

When one has to undress for a bath or for some other need, the following words should be said:

بِسْمِ اللّٰهِ الَّذِىْ لَآ اِلٰهَ اِلَّاهُوَ

With the name of Allah other than Whom there is no god.

It appears in Ḥadīth that by doing so, the maker of the prayer shall remain protected from the evil of the Shaiṭān while naked. ['Amal al-yowm wa al-lailah, Ibn al-Sunni, p. 74]

When changing

When one changes into another set of clothes, the following words should be said:

اَلْحَمْدُلِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ (حصن حصين)

Praised be Allah who gave me this to wear and provided it for me without any might and power of mine. [Ḥiṣn Ḥaṣīn]

At the ṭime of wearing a new dress

When the dress is new, make the following prayer:

١- اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ، اَسْأَلُكَ خَيْرَهٗ وَخَيْرَ مَاصُنِعَ لَهٗ، وَاَعُوْذُبِكَ مِنْ شَرِّهٖ وَشَرِّمَا صُنِعَ لَهٗ (حصن حصين)

1. Praised are You in that You gave me this dress to wear. I seek from You the good of this dress and the good of what this dress has been made for, and I seek Your protection against its evil and the evil of what this dress has been made for. [Ḥiṣn Ḥaṣīn]

Or, recite the following prayer:

٢- اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ (ایضاً)

2. Praised be Allah who gave me to wear with which I cover my shame and make myself look handsome in my life. [Ḥiṣn Ḥaṣīn]

While looking into the mirror

When you look at yourself into the mirror, pray:

اَللّٰهُمَّ اَحْسَنْتَ خَلْقِیْ فَاَحْسِنْ خُلُقِیْ

O Allah! You made me good in physique so, make me good in morals (too).

When you see someone in a new dress

When you see a man in new dress, make the following prayer for him:

اِلْبَسْ جَدِیْدًا وَعِشْ حَمِیْدًا وَمُتْ شَهِیْدًا سَعِیْدًا (ابن ماجه، اذکار)

Wear new, live a praiseworthy life, and die (when you do) the death of a martyr (in the way of Allah) and a fortunate person. [Ibn Majah]

And should the person wearing a new dress be a woman, say:

اَبْلِیْ وَ اَخْلِقِیْ

Wear it and wear it out. [Sahih al-Bukhari]

While going out of the house

When you go out of the house, say:

١- اٰمَنْتُ بِاللّٰهِ وَاعْتَصَمْتُ بِاللّٰهِ وَتَوَکَّلْتُ عَلَی اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

1. I have my belief in Allah, and I have come under the protection of Allah, and I have placed my trust in Allah, and there is no might and there is no power except that given by Allah. [Ibn al-Sunni, p. 131]

٢- اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْاُضَلَّ اَوْ اَزِلَّ اَوْاُزَلَّ اَوْاَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْیُجْهَلَ عَلَیَّ (حصن حصین)

2. O Allah! I seek refuge with You in that I go astray or be made to go astray, or I falter or be made to falter, and from that I inflict injustice on someone, or someone inflicts injustice on me, or that I act ignorantly or face someone's ignorance. [Ḥiṣn Ḥaṣīn]

Note: Though, it is not proved from Aḥādīth that the Holy Prophet (ﷺ) used to say the prayers appearing below, yet these prayers have been generally reported from him. Since, once one goes out of the house, he is surrounded by all sorts of impulses, compulsions and agitations, therefore, it is better to say the following prayers:

١- اَللّٰهُمَّ احْفَظْنِىْ مِنْ بَيْنِ يَدَىَّ وَمِنْ خَلْفِىْ وَعَنْ يَمِيْنِىْ وَعَنْ شِمَالِىْ وَمِنْ فَوْقِىْ وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِىْ

1. O Allah! protect me from my front and from my rear and from my left and from my right and from above me, and I seek refuge with Your greatness that I am caught unawares from beneath me (or, that I am destroyed from beneath me).

٢- يَاحَىُّ يَاقَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِىْ شَاْنِىْ كُلَّهٗ وَلَا تَكِلْنِىْ اِلٰى نَفْسِىْ طَرْفَةَ عَيْنٍ

2. *Yā Ḥaiyyu, Yā Qaiyyūmu*, O the One who is Alive, O the Self-Sustaining Sustainer of all, I turn in pain towards Your Mercy. Put everything about me right and do not entrust me to my ownself (unhelped by You) self even for the twinkling of an eye.

٣- اَللّٰهُمَّ افْتَحْ لَنَا اَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا اَبْوَابَ رِزْقِكَ

3. O Allah! open for us the doors of Your mercy and make it easy for us to reach the sources of Your provision.

٤- اَللّٰهُمَّ اكْفِنِىْ بِحَلَالِكَ عَنْ حَرَامِكَ

وَاَغْنِنِىْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

4. O Allah! make things made lawful by You so sufficient for me that I abstain from things made unlawful by You and, with Your generosity, make me need none but You.

٥- اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْفِتَنِ مَاظَهَرَ مِنْهَا وَمَا بَطَنَ

5. O Allah! I seek refuge with You from trials, the ones outside and the ones inside.

On entering a bazār

When you enter a bazār (market, shopping area), say:

١- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ وَيُمِيْتُ وَهُوَحَىٌّ لَّايَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (حصن حصين)

1. There is no god but Allah. He is One by Himself. There is no partner in Him. For Him is the Kingdom and; for Him the Praise. He gives life and He brings death and He is Alive never to die. In His hands lies all good and He is Powerful over everything. [Ḥiṣn Ḥaṣīn]

And if you have to buy or sell something in the bazār, say the following prayer:

٢- بِسْمِ اللّٰهِ، اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَخَيْرَ مَافِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا . اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ اَنْ اُصِيْبَ فِيْهَا يَمِيْنًا فَاجِرَةً اَوْصَفْقَةً خَاسِرَةً

(حصن حصين)

2. With the name of Allah (I enter). O Allah! I seek from You the good of this bazār and the good of what is there in it; and I seek protection from You against its evil and the evil of what is there in it. O Allah! I seek Your protection from that I happen to utter a sinful oath in it, or strike a bad bargain. [Ḥiṣn Ḥaṣīn]

When riding

When riding by any mode of travel (through land, sea or air), one should recite the following prayer:

١- سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

1. Pure is He who made this subservient for us and we were not competent enough for it and surely to our Lord we are to return.

When the boat or ship starts to sail off, say the following words:

٢- بِسْمِ اللّٰهِ مَجْرٖهَا وَمُرْسٰهَا اِنَّ رَبِّىْ

لَغَفُوْرٌ رَّحِيْمٌ (عمل اليوم والليله ص ١٣٤)

2. With the name of Allah it sails and anchors. Surely, my Lord is Most-Forgiving, Very-Merciful. ['Amal al-yowm wa al-lailah, p. 134]

The prayer of journey

When leaving on journey, make the following prayer:

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ، وَالْخَلِيْفَةُ فِى الْاَهْلِ وَالْمَالِ وَالْوَلَدِ .

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَاتَرْضٰى .

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ وَّعْثَاءِ السَّفَرِ وَكَاٰبَةِ الْمُنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِى الْاَهْلِ وَالْمَالِ وَالْوَلَدِ .

اَللّٰهُمَّ هَوِّنْ عَلَيْنَا هٰذَا السَّفَرَ وَاطْوِعَنَّا بُعْدَهٗ .

Allah is the greatest, Allah is the greatest, Allah is the greatest. O Allah! You are our companion in this journey, and the protector of our family, property and children in our absence.

O Allah! we ask from You in this journey of ours the ability to adhere to righteousness and piety, and of conduct which pleases You.

O Allah! I seek refuge with You from the rigours of the journey, and sad sights and from returning to family, property and children in a bad condition.

O Allah! make this journey easy on us and roll up its distance for us.

When the ride is not smooth

When the ride is unsteady or bumpy, one should say: بِسْمِ اللّٰهِ (with the name of Allah); and should it be that the ride is not moving right or that it be difficult to set it right, then, one should recite the following *Āyah* of the Qur'ān:

﴿اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗۤ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ﴾ (سورة آل عمران ٨٣)

Are they, then, seeking a faith other than that of Allah while to Him alone submits whosoever there is in the heavens and the earth, willingly or unwillingly, and to Him they shall be returned? [Surah Al-'Imran, 3:83]

Should it be an animal one is riding, then, this *Āyah* be said in its ear. [Ibn al-Sunni, p. 136]

When entering a new settlement

When someone happens to enter a new habitation (a village, town or city), let him make the prayer given below:

١- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ اَهْلِهَا وَخَيْرَ مَافِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ اَهْلِهَا وَشَرِّمَا فِيْهَا

1. O Allah! I pray that I receive from You the good of this habitation, and the good of its inhabitants and the good of what is there in it; and I seek refuge with You from its evil and that of its inhabitant and that of whatever there is in this.

This prayer has been reported in the following words as well:

٢- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَلْنَ وَرَبَّ الْاَرَضِيْنَ السَّبْعِ وَمَا اَقْلَلْنَ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ فَاِنَّا نَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ الْقَرْيَةِ.

(ابن السنى)

2. O Allah! Lord of the seven heavens and whatever they cast their shade on, and Lord of the seven earths and whatever they carry, and Lord of the satans and whosoever they mislead, and Lord of the winds and what they

blow, henceforth I seek from You out of whatever is good in this habitation... [Ibn al-Sunni]

In addition to that, it is better to say the following prayers as well:

٣- اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِى اَهْلِهَا اِلَيْنَا . (حصن حصين)

3. O Allah! bless us with the fruits (benefits) of this habitation and endear us in the sight of its inhabitants and make its righteous inhabitants dear to us. [Ḥiṣn Ḥaṣīn]

٤- ﴿رَبِّ اِنِّى لِمَآ اَنْزَلْتَ اِلَىَّ مِنْ خَيْرٍ فَقِيْرٌ﴾

4. My Lord, I am in need of every such good as You send down to me. [Al-Qasas, 28:24]

On stay during journey

When staying at some home or place of sojourn during a journey, recite:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّمَا خَلَقَ

I seek with the most perfect words of Allah protection from the evil of everything He has created.

According to Ḥadīth, if one says these words of protection (*ta'awwudh*) while staying at some place, *Inshallah*, nothing around that place would harm him until he leaves it. [Ḥiṣn Ḥaṣīn]

When there is no option but to stay in a wilderness

If during the course of journey, night falls in an uninhabited wilderness and one is left with no choice but to stay there, then, addressing the desolate land there, say:

يَا اَرْضُ! رَبِّى وَرَبُّكِ اللّٰهُ، اَعُوْذُبِاللّٰهِ مِنْ شَرِّكِ وَشَرِّمَا خَلَقَ فِيْكِ وَشَرِّمَا يَدِبُّ عَلَيْكِ، وَاَعُوْذُ بِاللّٰهِ مِنْ اَسَدٍوَّ اَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّسَاكِنِى الْبَلَدِ وَمِنْ وَّالِدٍ وَّمَا وَلَدَ (حصن حصين)

O earth! Allah is both your Lord and my Lord. I seek the protection of Allah from your evil and the evil of what He has created in you and from the evil of whatever walks or crawls on you; and I seek the protection of Allah from the lion, the black cobra and every other snake and scorpion, and from the inhabitants of the dwellers of the city and from every father and from his son. [Ḥiṣn Ḥaṣīn]

During the journey

When climbing some height during the journey, say: اَللّٰهُ اَكْبَرُ (*Allāhu Akbar*: Allah is Great) and when descending, say: سُبْحَانَ اللّٰهِ (*subḥānallah* : Allah is Pure) [Ibn al-Sunni, p. 138]. When the time is morning during the journey, say:

سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَحُسْنِ بَلَاۗئِهٖ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذًا بِاللّٰهِ مِنَ النَّارِ .

The hearer heard about the praise of Allah and His good reward for us. Our Lord, be our companion and shower Your grace on us. We are seeking refuge with Allah from the Fire. [Ibn al-Sunni, p. 137]

On returning from journey

When one returns from journey and starts seeing the familiar signs of his home country, he should say:

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ

We have returned from the journey. We repent from sins. We are obedient and worshipful (under all conditions), and praise and glorify our Lord.

In fact, it is better still if one keeps saying these words continuously until entry into the house.

When entering the house

So, following the return from journey, when one is about to enter his house, he should say:

١- تَوْبًا ، تَوْبًا ، لِرَبِّنَا اَوْبًا ، لَا يُغَادِرُ عَلَيْنَا حَوْبًا (حصن حصين)

1. We repent, we repent, for our Lord alone we have returned. (And to Him we pray that) He leaves no sin against us (unforgiven). [Ḥiṣn Ḥaṣin]

After that, one should also take time to recite the prayer which was the blessed practice of the Holy Prophet (صلى الله عليه وسلم) while he entered the house and the words of which are:

٢- اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا .

2. O Allah! I ask from You the good of entry and the good of exit. With the name of Allah, we entered and with the name of Allah we went out, and in Allah alone Who is our Lord we placed our trust. (also on page 33)

When someone announces his intention to go on a journey

When a person tells about the journey he is going to undertake, prayer should be made for him in the words given below:

١- زَوَّدَكَ اللّٰهُ التَّقْوٰى وَغَفَرَ ذَنْبَكَ وَوَجَّهَكَ فِی الْخَيْرِ حَيْثُ تَوَجَّهْتَ .

1. May Allah bless you with the provision of Taqwa (fear of Allah) and may

He forgive your sins and may He keep you turned towards what is good wherever you go. [Ibn al-Sunni, p. 134]

After that, when you bid farewell to him, say:

٢- اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ اَعْمَالِكَ .

2. I place your faith, trust, honesty and the finale of your deeds in the safe custody of Allah.

Further on, say:

٣- اَسْتَوْدِعُكَ اللّٰهَ الَّذِىْ لَايُضِيْعُ وَدَائِعَهٗ

3. I place you in the safe custody of Allah who does not let His entrustments be wasted. [Ibn al-Sunni, p. 134]

When retiring for bed

When on your bed ready to sleep at night, you should recite the following prayer:

١- بِاسْمِكَ رَبِّىْ وَضَعْتُ جَنْبِىْ وَبِكَ اَرْفَعُهٗ، اِنْ اَمْسَكْتَ نَفْسِىْ فَاغْفِرْلَهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ .

1. My Lord, with Your name alone, I have rested my side on the bed, and with Your name alone I shall raise it. If You withhold my self (that is, take away my soul while asleep), then, forgive it; and if you send it back (that is,

make me rise in the state of life), then, keep it protected as You keep Your righteous servants protected.

After that, the following prayer should be recited:

٢- اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

2. O Allah! I shall die with Your name and (with Your name) I am alive.

Then, at the end, the prayer given below should be recited and nothing should be said after that:

٣- بِسْمِ اللّٰهِ، اَللّٰهُمَّ اَسْلَمْتُ نَفْسِىْ اِلَيْكَ وَ وَجَّهْتُ وَجْهِىْ اِلَيْكَ وَفَوَّضْتُ اَمْرِىْ اِلَيْكَ وَاَلْجَأْتُ ظَهْرِىْ اِلَيْكَ رَغْبَةً وَّرَهْبَةً اِلَيْكَ، لَامَلْجَأَ وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ، اٰمَنْتُ بِكِتَابِكَ الَّذِىْ اَنْزَلْتَ وَبِنَبِيِّكَ الَّذِىْ اَرْسَلْتَ

3. With the name of Allah (I sleep). O Allah! I have surrendered myself to You and I have turned my face towards You and entrusted my matters with You and made You my protector, longing (for Your mercy) and fearing (Your punishment), and there is no refuge nor a place to escape from You except to (turn to) you (by becoming attached to nothing but Your mercy). I have believed in the Book You have re-

vealed and I have believed in the prophet You have sent.

Also proved from Sunnah is the following *Istighfār* (prayer for forgiveness) which should be said three times before this final prayer:

٤- اَسْتَغْفِرُ اللّٰهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ (حصن حصین)

4. I ask for forgiveness from Allah other than whom there is no god, the One who is eternally Alive, the One who is the Self-Sustaining Sustainer of all, and to Him I turn in repentance.

If you cannot sleep after lying down

Should you be unable to sleep after you are in bed, recite the following prayer:

اَللّٰهُمَّ غَارَتِ النُّجُوْمُ وَهَدَأَتِ الْعُیُوْنُ وَ اَنْتَ حَیٌّ قَیُّوْمٌ لَا تَاْخُذُكَ سِنَةٌ وَّلَا نَوْمٌ، یَا حَیُّ یَاقَیُّوْمُ ! اِهْدِئْ لَیْلِیْ وَاَنِمْ عَیْنِیْ .

O Allah! stars have sunk and eyes have turned tranquil and You are eternally Alive, the Self-Sustaining Sustainer of all. To You comes no doze or sleep, *Yā Haiyyu, Yā Qayyūm*! Make my night peaceful and bless my eyes with sleep. [Ḥiṣn Ḥaṣīn]

If you wake up from sleep abruptly

Should it be that you wake up abruptly and find it difficult to go back to sleep, recite the following prayer:

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِیْنَ وَمَا اَقَلَّتْ وَرَبَّ الشَّیَاطِیْنِ وَمَا اَضَلَّتْ، كُنْ لِّیْ جَارًا مِّنْ شَرِّ خَلْقِكَ اَجْمَعِیْنَ. اَنْ یَّفْرُطَ عَلَیَّ اَحَدٌ مِّنْهُمْ اَوْ اَنْ یَّطْغٰی عَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ . (حصن حصین)

O Allah! the Lord of the seven heavens and of what they cast their shades on, and Lord of the earths and of what they hold, and the Lord of the satans and of that they mislead, be our protector against the evil side of everything that You have created lest any one of them commits excess or injustice against us. Your protection is strong and Your name is blessed. [Ḥiṣn Ḥaṣīn]

If scared by a nightmare

If frightened during sleep, or hit by apprehension or terror, one should recite the following prayer of protection (*Ta'awwudh*):

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّةِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ

الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنِ (حصن حصين)

I seek protection with the perfect words of Allah against His wrath and anger and punishment, and the evil of some servant of His, and from the scruples planted by the Shaitans, and from that they (even) come to me. [Ḥiṣn Ḥaṣīn]

Congratulations on marriage

The person who gets married, whether a man or woman, should be wished well in the words of prayer given below:

بَارَكَ اللّٰهُ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِىْ خَيْرٍ

May Allah make this marriage happy and fortunate for you and may He bestow His blessings on you and may He keep the two of you together in (what is) good (mutual well-being, both material and spiritual).

When a daughter given in marriage leaves parents

At the time parents marry their daughter and when she is ready to leave for her husband's home, they should either go to her, or call her to them, and make the following prayer:

اَللّٰهُمَّ اِنِّىٓ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ

الشَّيْطَانِ الرَّجِيْمِ (حصن حصين)

O Allah, I put her, and her next progeny, under Your protection from Shaitan, the rejected. [Ḥiṣn Ḥaṣīn]

And if possible and convenient, take a cup of water, recite this prayer, and blow your breath on it, then, lightly sprinkle the head, front and back of the daughter with this water. Similarly, recite the same prayer for the son-in-law and blow your breath on him too. However, when you do that for the son-in-law, say: اُعِيْذُهٗ (I put him) instead of: اُعِيْذُهَا (I put her), and: ذُرِّيَّتَهٗ (his) instead of: ذُرِّيَّتَهَا (hers).

When you marry a son

When someone marries his son, let him ask his son to come and sit before him while he prays for him in the words given below:

لَاجَعَلَكَ اللّٰهُ عَلَىَّ فِتْنَةً فِى الدُّنْيَا وَالْاٰخِرَةِ

(عمل اليوم والليله لابن السنى ص ١١٣)

May it be that Allah does not make you a trial for me in the present world and in the world to come. ['Amal al-yowm wa al-lailah, Ibn al-Sunni, p. 113]

After seeing one's wife for the first time

When a person gets married, and meets his wife for the first time, let him place his hand on her forehead and recite the following prayer:

١- اَللّٰهُمَّ اِنِّىٓ اَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِمَا جَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

1. O Allah! I ask from You the good of her own and the good of the traits with which You have created her, and I seek refuge with You from the evil of her own and the evil of the traits with which You have created her.

A wife can also make the same prayer when she sees her husband for the first time, however, her words will be as given below:

٢- اَللّٰهُمَّ اِنِّىٓ اَسْأَلُكَ مِنْ خَيْرِهٖ وَخَيْرِمَا جَبَلْتَهٗ عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهٖ وَشَرِّ مَاجَبَلْتَهٗ عَلَيْهِ

2. O Allah! I ask from You the good of his own and the good of the traits with which You have created him, and I seek refuge with You from the evil of his own and the evil of the traits with which You have created him.

In privacy

When intending intercourse, recite the following prayer:

بِسْمِ اللّٰهِ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ

الشَّيْطَانَ مَارَزَقْتَنَا

With the name of Allah. O Allah! keep the Shaitan far removed from us and keep the Shaitan far removed from that which (children) You bless us with.

While ejaculating

At the time of ejaculation, say the prayer given below in your heart:

اَللّٰهُمَّ لَاتَجْعَلْ لِلشَّيْطٰنِ فِيْمَا رَزَقْتَنِىْ نَصِيْبًا

O Allah! do not fix for the Shaitan a share in what (children) You bless me with.

From these two prayers it can be guessed that exactly at the time when one is busy gratifying his carnal desires engaged in an act even the mention of which is considered a matter of shame, he has been taught to keep his relationship with Allah Ta'ala present foremost in his mind and not to hesitate supplicating before Him. Thus, what was a sensual act has been turned into an act of worship.

On buying a new conveyance

One who buys a new conveyance should put his hand on it and recite the prayer given below:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِمَا جَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا جَبَلْتَهَا عَلَيْهِ

O Allah! I ask from You of its good and the good of its features You have created it with and I seek Your protection from its evils and the evil of the features You have created it with.

On hiring a new servant

Whenever someone appoints a new servant, let him pray:

اَللّٰهُمَّ بَارِكْ لِیْ فِيْهِ وَاجْعَلْهُ طَوِيْلَ الْعُمَرِ كَثِيْرَ الرِّزْقِ ۔

O Allah! make me be blessed with him, and make him live long and well-provided.

When Sayyidnā 'Abdullāh ibn Mas'ūd, may Allah be pleased with him, bought a slave, he used to recite the prayer cited above. [Ḥiṣn Ḥaṣīn]

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Prayers of Nafl Ṣalāts

Prayers of Nafl Ṣalāts

Many prayers which are usually not recited in Farḍ and *Wajib* Ṣalāts can be recited in Nafl Ṣalāts. These are given below:

After Takbīr Taḥrīmah

Usually, Thanā' (سُبْحَانَكَ اللّٰهُمَّ...) is recited after Takbīr Taḥrīmah. The following prayers may also be recited additionally in Nafl Ṣalāts:

١- اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُلِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلاً

1. Allah is great, the greatest of all. And the praises for Allah are many in number and extent. And we proclaim His purity morning and evening.

٢- وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِيْفًا مُّسْلِمًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِیْ وَنُسُكِیْ وَمَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَاشَرِيْكَ لَهٗ وَبِذٰلِكَ

اُمِرْتُ وَ اَنَا مِنَ الْمُسْلِمِيْنَ

2. I, being upright (not crooked) and Muslim (the submitting one), have turned my face towards Him who created the heavens and the earth; and I am not one of those who ascribe partners to Him. Of course, my Ṣalāh (prescribed prayers), my 'Ibadah (acts of worship) and my living and my dying are all for Allah who is the Lord of all the worlds and has no partner in His divinity. And this is what I have been commanded with and I am from among those who are obedient.

٣- اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَآ اِلٰهَ اِلَّآ اَنْتَ رَبِّىْ
وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِىْ وَاعْتَرَفْتُ بِذَنْبِىْ
فَاغْفِرْلِىْ ذُنُوْبِىْ جَمِيْعًا فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّآ اَنْتَ وَاهْدِنِىْ لِاَحْسَنِ الْاَخْلَاقِ
لَا يَهْدِىْ لِاَحْسَنِهَا اِلَّآ اَنْتَ وَاصْرِفْ عَنِّىْ
سَيِّئَهَا لَا يَصْرِفُ عَنِّىْ سَيِّئَهَا اِلَّآ اَنْتَ
لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهٗ فِىْ يَدَيْكَ
وَالشَّرُّ لَيْسَ اِلَيْكَ اَنَابِكَ وَاِلَيْكَ تَبَارَكْتَ
وَتَعَالَيْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ .

3. O Allah! You are Sovereign. There is no god but You. You are my Lord and I am Your servant. I have been unjust to

myself. I confess to my sin. So, forgive me my sins, all of them, because no one can forgive sins but You. And guide me to good morals, (because) no one can give guidance to good morals but You. And keep bad morals away from me, (because) no one can make bad morals go away but You. Here I am fortunate to be present before You while all good lies in Your hands, and evil cannot show its face before You. On You alone I depend and to You alone I turn. Great are Your blessings and high is Your station. I seek Your forgiveness and turn to You in repentance.

٤- اَللّٰهُمَّ بَاعِدْ بَيْنِىْ وَبَيْنَ خَطَايَاىَ كَمَا
بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اَللّٰهُمَّ نَقِّنِىْ
مِنْ خَطَايَاىَ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ
مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْنِىْ مِنْ خَطَايَاىَ
بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ

4. O Allah! create a distance between me and my mistakes like the distance You created between the East and the West. O Allah! cleanse me from my sins as the white cloth is cleansed from impurities. O Allah! wash off my sins from me with ice and water and hail.

All these prayers have been taken from Kitāb al-Adhkār by 'Allāmah Nuwawī (p.55). All these, or any one, or some of them can be recited before

Qira'ah in Nafl Ṣalāts.

Before Sūrah Al-Fātiḥah

While beginning Surah Al-Fātiḥah, *Ta'awwudh* (To recite: اَعُوْذُ بِاللّٰهِ : I seek the protection of Allah) is *Masnūn* (a blessed practice of the Holy Prophet صلى الله عليه وسلم). The famous sentence recited there is: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ but, the sentence given below also has its proof of being from the Holy Prophet صلى الله عليه وسلم. Therefore, this too can be recited. In fact, once in a while, it should be:

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ (ترمذی، ابوداؤد)

I seek the protection of the All-Hearing and All-Seeing Allah from the rejected Shaitan, from his goading, and from the blowing of his breath and spittle (to cause evil). [Tirmidhi, Abu Dawud]

During Qirā'ah

When you come to some *Āyah* promising mercy during your recitation of a Sūrah after the Sūrah Al-Fātiḥah, stop and wish (in your heart) to be blessed with Allah's mercy, and when there comes some *Āyah* warning of punishment, stop and wish (in your heart) to be kept protected from it.

In the state of Rukū'

The well-known Dhikr made in the state of Rukū' is: سُبْحَانَ رَبِّيَ الْعَظِيْمِ (Pure is my Great Lord). That should definitely be recited in Rukū', but the Adhkār and prayers given below could also be recited in Nafl Ṣalāts because they provenly come from the Holy Prophet (صلى الله عليه وسلم):

١- سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ (صحيح مسلم)

1. Allah is Pure, Allah is Holy, Lord of the angels and the spirit. [Sahih Muslim]

٢- سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ . (ابوداؤد، نسائی)

2. He is Pure, the possessor of power, sovereign authority, pride and greatness. [Abu Dawud, Nasa'i]

٣- سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اللّٰهُمَّ اغْفِرْلِيْ . (بخاری و مسلم)

3. O Allah, our Lord, You are Pure and I praise You. O Allah! forgive me. [Bukhari and Muslim]

٤- اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ (مسلم)

4. O Allah! for You I made Ruku' and in

You I believed, and before you I surrendered in obedience. And before You become humble my hearing and my sight and my bone and my marrow and my sinews, everything. [Muslim]

After rising from Rukū‘

After having risen from Rukū‘, رَبَّنَا لَكَ الْحَمْدُ (our Lord, all praises belong to You) is said following the saying of: سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ (Allah has heard whoever has praised Him). Along with it, the following words could also be said:

١- رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ . (بخاری)

1. Our Lord, all praise belong to You, praise which is abundant, pure and blessed. [Bukhari]

٢- رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوٰتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ اَهْلَ الثَّنَاءِ وَالْمَجْدِ! اَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ . (صحيح مسلم)

2. O Allah, our Lord! to You belongs as much praise as would fill the heavens and the earth and filled after that is

everything which falls under Your will and pleasure. O the One deserving of all adoration and greatness! of what a servant can say - and all of us are Your servants - the foremost truth is: O Allah! there is no one to stop that which You give and there is no one to give that which You stop. And no one's status can bring him any benefit against Your decree. [Sahih Muslim]

In the state of Sajdah

In addition to: سُبْحَانَ رَبِّيَ الْاَعْلٰى (Pure is my exalted Lord) said in the state of Sajdah, the first three Adhkār mentioned earlier under the heading: 'In the state of Rukū‘' (numbered 1, 2 and 3 on page 64) can also be recited. Other than these, the reciting of Adhkār and prayers given below in the state of Sajdah has its proof from the Holy Prophet (ﷺ):

١- اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ، سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ . (صحيح مسلم)

1. O Allah! I prostrate in Sajdah before You only and in You alone I believe and to You alone I submit in obedience. My face has bowed down in Sajdah for Him who created it and fash-

ioned it and made slits in it for hearing and seeing. Allah Almighty, the best of creators, is the One from whom blessings come abundantly. [Sahih Muslim]

٢- اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُبِكَ مِنْكَ لَا اُحْصِىْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ . (مسلم)

2. O Allah! I seek from You the protection of Your pleasure against Your displeasure, and the protection of Your pardon against Your punishment, and I seek refuge with You alone from You (Yourself, the irresistable Subduer). I cannot cover (all aspects) of Your glory while praising You. You are (I am certain) as You have described Yourself to be. [Muslim]

٣- اَللّٰهُمَّ اغْفِرْلِىْ ذَنْبِىْ كُلَّهٗ دِقَّهٗ وَجِلَّهٗ وَ اَوَّلَهٗ وَاٰخِرَهٗ وَعَلَانِيَتَهٗ وَسِرَّهٗ (مسلم)

3. O Allah! forgive me all my sins, minor or major, first or last, open or secret. [Muslim]

Between two Sajdahs

When, after having made one Sajdah, we sit before we make the other, it is called: جلسه Jalsa :

sitting). At that time, the Holy Prophet (ﷺ) used to make the following prayer:

رَبِّ اغْفِرْلِىْ وَارْحَمْنِىْ وَعَافِنِىْ وَاهْدِنِىْ وَارْزُقْنِىْ وَاجْبُرْنِىْ وَارْفَعْنِىْ (ابوداؤد)

My Lord! forgive me, and have mercy on me, and keep me well and give me guidance and bless me with provisions and change my shortcomings for the better and elevate me (in rank). [Abu Dawud]

Before Salām

When you have finished reciting 'At-Taḥiyyāt' and 'Durūd' in the last Raka'ah, making the prayers given below before Salām is proved from the Holy Prophet (ﷺ):

١- اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَمِنْ شَرِّفِتْنَةِ الْمَسِيْحِ الدَّجَّالِ (مسلم)

1. O Allah! I seek refuge with You from the punishment of Jahannam and from the punishment of the grave and from the trial of life and death and from the evil of the trial of Al-Masīḥ Ad-Dajjāl (Anti-Christ, the Imposter). [Muslim]

٢- اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ (بخارى)

2. O Allah! I seek Your protection against (falling in) sin and (being in) debt.[1] (Bukhari)

٣- اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ . اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّآ اَنْتَ .

3. O Allah! forgive me every sin of mine which I may have committed earlier or later, which I may have committed secretly or openly, and every excess or sin of mine about which You know better than me. You are the One who puts (people) ahead and You are the One who lets (them) remain behind. There is no god (worthy of worship) but You.

٤- اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ (بخاری مسلم)

4. O Allah! I have been very unjust to myself, and since sins cannot be forgiven by anyone but You, therefore, forgive me, forgiving from the very source of forgiveness with You, and

1. Here, included under 'being in debt' is every situation wherein someone's right is left out as due against you

have mercy on me. Surely, You alone are the Most-Forgiving, the Very-Merciful. [Bukhari and Muslim]

In the Sajdah of Tilāwah

After having recited, or heard, an Āyah of Sajdah, one becomes duty-bound to make a Sajdah. This is called: 'Sajdah of Tilāwah.' When making this Sajdah, one must say: سُبْحَانَ رَبِّيَ الْاَعْلٰى (Pure is our exalted Lord) as usual. However, in addition to it, the prayers which appear below are proved to be from the Holy Prophet (ﷺ) and particular to the occasion. Making these prayers in this Sajdah is also better:

١- سَجَدَ وَجْهِيْ لِلَّذِيْ خَلَقَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَقُوَّتِهٖ (ترمذی، ابوداؤد)

1. My face made Sajdah for Him who had created it and who, with His (intrinsic) Power and Strength, made slits for ears and eyes in it. [Tirmidhi, Abu Dawud]

٢- اَللّٰهُمَّ اكْتُبْ لِيْ بِهَا عِنْدَكَ اَجْرًا وَّضَعْ عَنِّيْ بِهَا وِزْرًا وَّاجْعَلْهَا لِيْ عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ عَلَيْهِ السَّلَامُ (ترمذی)

2. O Allah! write for me in return for this Sajdah a reward with You and,

through it, forgive my sin, and for me make this Sajdah a treasure with You, and accept this Sajdah from me as You accepted it from Your servant, Dawud, may peace be upon him. [Tirmidhi]

❑❑❑

Prayers relating to Ḥajj and 'Umra

Talbiyah (تَلْبِيَہ : Saying: 'Here I am at Your command.')

The state of Iḥrām begins when Talbiyah is recited after having entered into the *Iḥrām*. To keep reciting Talbiyah repeatedly during the state of Iḥrām brings rewards. Keep doing it while you walk, stand or sit, after every Ṣalāh, and when you shift from one state to the other. The words of Talbiyah are:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَاشَرِيْكَ لَكَ

Here I am at Your call, O Allah, here I am at Your call. Here I am at Your call - in Your divinity there is no partner - at Your call here I am. Most certainly, all praises and all blessings belong to You, and (so does) authority over whatever there is. There is no partner in You.

After the Talbiyah

Make the following prayer after the Talbiyah:

اَللّٰهُمَّ اِنِّی اَسْأَلُكَ غُفْرَانَكَ وَرِضْوَانَكَ اللّٰهُمَّ اَعْتِقْنِی مِنَ النَّارِ (حصن حصین)

O Allah! I seek from You Your forgiveness and Your pleasure. O Allah! grant me freedom from the Fire. [Ḥiṣn Ḥaṣīn]

When you see the Ḥaram

After reaching Makkah al-Mukarramah when you see the Ḥaram, recite the following prayer:

اَللّٰهُمَّ هٰذَا حَرَمُكَ وَاَمْنُكَ فَحَرِّمْنِی عَلَی النَّارِ وَاٰمِنِّی مِنْ عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ وَاجْعَلْنِی مِنْ اَوْلِيَاءِكَ وَاَهْلِ طَاعَتِكَ (كتاب الاذكار ص ٢٤٧)

O Allah! this is Your Ḥaram, and (the sanctuary of) Your peace. So, forbid me for the Hell, and save me from Your punishment on the day You will raise Your servants, and make me be among Your holy men and women and those who have lived in obedience to You. [Kitāb al-Adhkār, p. 247]

After having seen the Baytullah

When, after having entered Al-Masjid Al-Haram, when your eyes see the Baytullah, the sacred Ka'bah, make the following prayer:

اَللّٰهُمَّ زِدْهٰذَا الْبَيْتَ تَشْرِيفًا وَّتَكْرِيمًا وَمَهَابَةً وَزِدْمَنْ شَرَّفَهٗ وَكَرَّمَهٗ مِمَّنْ حَجَّهٗ اَوِ اعْتَمَرَهٗ تَشْرِيفًا وَّتَعْظِيمًا وَّبِرًّا (حصن حصین)

O Allah! increase the greatness, honour and awe of this House of Yours, and increase the honour and respect and righteousness of whoever pays homage to its dignified status from among those who perform Ḥajj or 'Umra. [Ḥiṣn Ḥaṣīn]

When ready to begin Ṭawāf

At the beginning of Ṭawāf, after you have done the Istilām of Al-Ḥajar Al-Aswad and start for Ṭawāf, say the following words:

اَللّٰهُمَّ اِيمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ ﷺ

O Allah! it is with belief in You, and with true adherence to Your Book, and in fulfillment of the promise made to You, and in obedience to the way of Your Prophet, Muḥammad (ﷺ) (that I am going to do this Ṭawāf).

When on al-Rukn al-Yamānī

During the Ṭawāf, no particular prayer has been prescribed. Make any prayer you wish to make. You can make Dhikr, Tasbīḥ, or Tilāwah as well. However, when you reach al-Rukn al-

Yamāni, reciting the following prayer is Masnūn, that is, it was the practice of the Holy Prophet (ﷺ):

﴿رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ﴾

Our Lord, give us good in this world, and good in the Hereafter, and save us from the punishment of the Fire. [Al-Baqarah, 2:201]

During Ṭawāf

During the course of Ṭawāf, or in between Al-Ḥajar Al-Aswad and Maqām Ibrāhīm, it is better to recite the following prayer as well:

اَللّٰهُمَّ قَنِّعْنِىْ بِمَا رَزَقْتَنِىْ وَبَارِكْ لِىْ فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَائِبَةٍ لِّىْ بِخَيْرٍ (حصن حصين)

1. O Allah! make me remain content with what You have bestowed upon me, and make it full of blessings for me, and replace everything not with me with what is good.

In addition to that, it is also better to make the following Dhikr during Ṭawāf:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (حصن حصين)

2. There is no god but Allah. He is One. There is no partner in Him. To Him belongs sovereignty and to Him belongs all glory and He is powerful over everything. [Ḥiṣn Ḥaṣīn]

On Maqām Ibrāhīm

After Ṭawāf, when you come to offer the Wājib of Ṭawāf at Maqām Ibrāhīm, you should say the following verse of the Qur'ān:

١- ﴿وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى﴾

1. And make from the Station of Ibrahim a place of prayer. [Al-Baqarah, 2:125]

Then, make two *raka'āt* in a manner that Maqām Ibrāhīm comes in between you and the Holy Ka'bah. After these *raka'āt*, make the prayer given below:

٢- اَللّٰهُمَّ لَا تَدَعْ لَنَا فِىْ مَقَامِنَا هٰذَا ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً مِّنْ حَوَائِجِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا قَضَيْتَهَا وَيَسَّرْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ .

2. O Allah, at this place we are, leave no sin of ours remain unforgiven, and no anxiety undispelled, and no need out of the many needs of this world and the world-to-come unfulfilled and unmitigated, O the One who is the Most-Merciful of all those merciful!

And then make the prayer given below:

٣- اَللّٰهُمَّ اَنَا عَبْدُكَ وَابْنُ عَبْدِكَ اَتَيْتُكَ بِذُنُوْبٍ كَبِيْرَةٍ وَّاَعْمَالٍ سَيِّئَةٍ، وَهٰذَا مَقَامُ الْعَائِذِبِكَ مِنَ النَّارِ فَاغْفِرْلِىْ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ . (كتاب الاذكار)

3. O Allah! I am Your servant and a son of Your servant. I have come to You with major sins and evil deeds - and this is the place for seekers of Your protection against the Fire. So, forgive me. Surely, You are the Most-Forgiving, the Very-Merciful. [Kitāb al-Adhkār]

At the time of *Sa'y*

After Ṭawāf, you go for *Sa'y*. When you reach close to Ṣafā, recite the following Āyah:

١- ﴿اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ﴾

1. Indeed, Safa and Marwah are among the marks from Allah. [Al-Baqarah, 2:158]

Then, before beginning the Sa'y, say:

٢- اَبْدَأُ بِمَا بَدَأَ اللّٰهُ عَزَّوَجَلَّ

2. I begin (*Sa'y*) from here (the mount of Ṣafā) which Allah Ta'ala has mentioned first (in the Qur'an).

Then, climbing up a little on the mount of

Ṣafā, it is better to stand at a spot from where Baytullah becomes visible. There, one should say:

٣- لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

3. There is no god but Allah and Allah is the greatest of all.

Then, say:

٤- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِىْ وَيُمِيْتُ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

4. There is no god but Allah. He is One. There is no partner in Him. For Him is the kingdom and for Him is the praise. He gives life and death, and He is the One who is powerful over everything. There is no god but Allah. He is One. He fulfilled His promise. He helped His servant, and it was He who defeated hordes (of disbelievers) all by Himself.

After that, you can make whatever prayer you wish to make. However, it is better to recite the following prayer particularly:

٥- اَللّٰهُمَّ اِنَّكَ قُلْتَ: اُدْعُوْنِىْ اَسْتَجِبْ

لَكُمْ وَاِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ، وَاِنِّىْ اَسْأَلُكَ
كَمَا هَدَيْتَنِىْ لِلْاِسْلَامِ اَنْ لَّا تَنْزِعَهُ مِنِّىْ
حَتّٰى تَتَوَفَّانِىْ وَ اَنَا مُسْلِمٌ (كتاب الاذكار للنوى)

5. O Allah! You have said: Pray to Me, I shall answer Your prayer - and You do not go back on Your promise. So I pray to You that once You have given me the guidance of Islam, please do not deprive me of it until You take me unto You while I am a Muslim. [Kitāb al-Adhkār, Al-Nuwawi, p. 250]

In addition to that, it is also proved that Sayyidnā 'Abdullāh ibn 'Umar رضى الله عنه recited the following prayer on Ṣafā:

اَللّٰهُمَّ اعْصِمْنَا بِدِيْنِكَ وَطَوَاعِيَتِكَ
وَطَوَاعِيَةِ رَسُوْلِكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَجَنِّبْنَا حُدُوْدَكَ . اَللّٰهُمَّ اجْعَلْنَا نُحِبُّكَ
وَنُحِبُّ مَلَآئِكَتَكَ وَاَنْبِيَآءَكَ وَرُسُلَكَ وَنُحِبُّ
عِبَادَكَ الصَّالِحِيْنَ . اَللّٰهُمَّ حَبِّبْنَا اِلَيْكَ
وَاِلٰى مَلَآئِكَتِكَ وَاِلٰى اَنْبِيَآئِكَ وَرُسُلِكَ
وَاِلٰى عِبَادِكَ الصَّالِحِيْنَ . اَللّٰهُمَّ يَسِّرْنَا
لِلْيُسْرٰى وَجَنِّبْنَا الْعُسْرٰى وَ اغْفِرْلَنَا فِى
الْاٰخِرَةِ وَالْاُوْلٰى وَاجْعَلْنَا مِنْ اَئِمَّةِ الْمُتَّقِيْنَ

(كتاب الاذكار)

6. O Allah! protect us while devoted to Your religion, and obedient to You, and obedient to Your Messenger (ﷺ); and make us stay away from (crossing) Limits set by You. O Allah! make us (a people who) love You and love Your angels and prophets and messengers and love Your righteous servants. O Allah! make us dear to Yourself and to Your angels and to Your prophets and to Your messengers and to Your righteous servants. O Allah! make things easy and better for us, and keep things difficult and worse away from us; and forgive us in the Hereafter and in the present world and make us be among the leaders of the God-fearing. [Kitāb al-Adhkār]

After that, make the following prayer while running the stretch where you must run in between Safa and Marwah:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ
اَنْتَ الْاَعَزُّ الْاَكْرَمُ

7. My Lord, forgive and have mercy and forgo what You are aware of. Surely, You are the One Most-Mighty, Most-Generous.

Further on after that, recite: ... رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً [*Adhkār*]. Then, after reaching Marwah, one

should say the same words of Dhikr and Du'ā which have been mentioned immediately earlier in relation to Ṣafā.

In 'Arafāt

The recitation of words given below has been considered 'good' in Ḥadīth even during the stay in 'Arafāt:

١- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ
قَدِيْرٌ (كتاب الاذكار)

1. There is no god but Allah. He is One. There is no partner in Him. To Him belong all kingdoms and to Him belong all praises and He is powerful over everything. [Kitāb al-Adhkār]

This statement has also appeared on page 75 under 'During Ṭawāf' (2) with the same text and translation. Likewise, it is also better to say the following prayer in 'Arafāt:

٢- اَللّٰهُمَّ اجْعَلْ فِىْ قَلْبِىْ نُوْرًا وَّفِىْ
سَمْعِىْ نُوْرًا وَّفِىْ بَصَرِىْ نُوْرًا . اَللّٰهُمَّ
اشْرَحْ لِىْ صَدْرِىْ وَيَسِّرْلِىْ اَمْرِىْ وَاَعُوْذُبِكَ
مِنْ قَسَاوِسِ الصَّدْرِوَشَتَاتِ الْاَمْرِ وَفِتْنَةِ
الْقَبْرِ . اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ شَرِّمَا يَلِجُ

فِى اللَّيْلِ وَشَرِّ مَايَلِجُ فِى النَّهَارِ وَشَرِّمَا
تَهُبُّ بِهِ الرِّيَاحُ (حصن حصين)

2. O Allah! create light in my heart, and light in my hearing, and light in my sight. O Allah, open for me the knots on my heart and make my matters easy on me. And I ask for Your protection from the scruples of the heart, and from disorganization of matters, and from the trial of the grave. O Allah! I ask for Your protection from the evil of things which show up during the night and from the evil of things which show up during the day and from the evil of things with which the winds start blowing.
[Ḥiṣn Ḥaṣīn, with reference to Ibn Abī Shaibah]

According to a narration from Sayyidnā 'Alī رضی اللہ عنہ, the Holy Prophet صلی اللہ علیہ وسلم used to make the following prayer abundantly during the stay of 'Arafāt:

٣- اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِىْ تَقُوْلُ وَخَيْرًا
مِّمَّا نَقُوْلُ اللّٰهُمَّ لَكَ صَلَاتِىْ وَنُسُكِىْ
وَمَحْيَاىَ وَمَمَاتِىْ وَاِلَيْكَ مَاٰبِىْ وَلَكَ رَبِّ
تُرَاثِىْ اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ
وَ وَسْوَسَةِ الصَّدْرِ وَشَتَاتِ الْاَمْرِ. اَللّٰهُمَّ اِنِّىْ
اَعُوْذُبِكَ مِنْ شَرِّمَا تَجِيْئُ بِهِ الرِّيْحُ (ايضا)

3. O Allah! Praise be to You as You say, and certainly far better than what we would say. O Allah! for You alone is my prayer, and my sacrifice, and my life and my death, and to You alone is my return, and my Lord, for You remains what I leave behind. O Allah! I seek Your protection from the punishment of the grave and scruples of the heart and disorganization of matters. O Allah! I seek Your protection from the evil of what the wind brings along. [Kitab al-Adhkār, with reference to Tirmidhi]

Likewise, it has been reported from Sayyidnā 'Abdullāh ibn 'Umar (رضى الله عنه) that the following words should be said first after the Ṣalāh of 'Aṣr in 'Arafāt:

٤- اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ، اَللّٰهُ اَكْبَرُ وَلِلّٰهِ
الْحَمْدُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ لَآ اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَاشَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ .

4. Allah is the greatest and all praises belong to Allah. Allah is the greatest and all praises belong to Allah. Allah is the greatest and all praises belong to Allah. There is no god but Allah. He is One. There is no partner in Him. To Him belong all kingdoms and to Him belong all praises.

Then, the following prayer should be made:

٥- اَللّٰهُمَّ اهْدِنِىْ بِالْهُدٰى وَنَقِّنِىْ بِالتَّقْوٰى
وَ اغْفِرْلِىْ فِى الْاٰخِرَةِ وَالْاُوْلٰى (حصن حصين)

5. O Allah! bless me with the path of Guidance, and make me pure with (the quality of) Taqwa (fear of Allah), and grant me forgiveness in the world and the Hereafter. [Ḥiṣn Ḥaṣīn]

Other than this, Talbiyah should be recited abundantly while in 'Arafāt - and make it a point to pray for whatever needs you may have in your own language as well. Yet another prayer which respected elders have recommended that it be made in 'Arafāt is being given below:

٦- اَللّٰهُمَّ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى
الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ . اَللّٰهُمَّ
اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّاِنَّهٗ
لَايَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ فَاغْفِرْلِىْ مَغْفِرَةً
مِّنْ عِنْدِكَ وَارْحَمْنِىْ اِنَّكَ اَنْتَ الْغَفُوْرُ
الرَّحِيْمُ . اَللّٰهُمَّ اغْفِرْلِىْ مَغْفِرَةً تُصْلِحُ
بِهَا شَاْنِىْ فِى الدَّارَيْنِ وَارْحَمْنِىْ رَحْمَةً
اَسْعَدُ بِهَا فِى الدَّارَيْنِ وَتُبْ عَلَىَّ تَوْبَةً
نَّصُوْحًا لَا اَنْكُثُهَا اَبَدًا وَّاَلْزِمْنِىْ سَبِيْلَ الْاِ
سْتِقَامَةِ لَا اَزِيْغُ عَنْهَا اَبَدًا . اَللّٰهُمَّ انْقُلْنِىْ

مِنْ ذُلِّ الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ وَاَغْنِنِى
بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ
مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ وَنَوِّرْ
قَلْبِى وَقَبْرِى وَاَعِذْنِى مِنَ الشَّرِّ كُلِّهِ وَاجْمَعْ
لِىَ الْخَيْرَ كُلَّهُ . (كتاب الاذكار)

6. O Allah! give us good in this world, and good in the Hereafter, and save us from the punishment of the Fire. O Allah! I have been very unjust to myself and, surely, no one can forgive sins but You, so, forgive me with forgiveness from Your own, and have mercy on me. Surely, You are the Most-Forgiving, the Very-Merciful. O Allah! forgive me in a way You would make things better for me in both worlds (here and hereafter). And have mercy on me, a mercy through which I am blessed with good fortune in both the worlds. And give me the ability of coming up with the kind of genuine repentance which I should never be able to break. And make me stick to the path of fortitude for ever so that I should never be able to stray to crooked ways. O Allah! shift me from the disgrace of disobedience to the honour of obedience, and through things made Ḥalāl by You make me need nothing of what is Ḥarām, and through Your grace and favour make me need no one but You. And fill my heart and my grave with light and protect me from every evil and let everything good converge on me.

When someone returns from Ḥajj

Address the person who returns after having performed Ḥajj and make the following prayer for him:

قَبِلَ اللّٰهُ حَجَّكَ وَغَفَرَ ذَنْبَكَ وَاَخْلَفَ نَفَقَتَكَ

(ابن السنى)

May Allah accept your Ḥajj, and forgive your sins, and bless you with the best of return for what you have spent.

[Ibn al-Sunni, p. 143]

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PRAYERS FOR OTHER OCCASIONS

When ears become numb

When someone finds his ears benumbed, let him think of the Holy Prophet (ﷺ), offer Durūd for him, then utter the following sentence:

ذَكَرَ اللّٰهُ بِخَيْرٍ مَنْ ذَكَرَنِي

Whoever has remembered me, may Allah remember him with what is good.

['Amal al-yowm wa al-lailah, Ibn al-Sunni, p. 46]

When someone likes something

When someone shows his liking for something such as one's beauty, health, home, children or personal conveyance etc., he should say:

١- مَاشَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

1. (Allah made) as He willed. There is no power except with Allah (with which this thing could be made as it is).

And one should also say:

٢- اَللّٰهُمَّ بَارِكْ فِيْهِ

2. O Allah! bless it.

Inshallah, by saying so, one will stay protected against the evil eye. ['Amal al-yowm wa al-lailah, Ibn al-Sunni, p.58]

When someone does some favour

When you see that a favour or good grace has come from a person, say:

جَزَاكَ اللّٰهُ خَيْرًا

May Allah bless you with the best of rewards.

In Ḥadīth, it has been identified as appreciation and gratitude as its best. [Ibn al-Sunni]

When someone advances loan

If someone has allowed you to borrow something, or has given you money on loan, you should say:

بَارَكَ اللّٰهُ لَكَ فِىْ اَهْلِكَ وَمَالِكَ (ابن السنى)

May Allah bless you, and your family, and your belongings. [Ibn al-Sunni, p. 76]

When worried about the payment of a loan

When someone comes under debt and is anxious to pay it back, let him make the prayer given below:

اَللّٰهُـمَّ اِنِّىْ اَعُـوْذُبِـكَ مِنَ الْـهَـمِّ وَالْحُزْنِ

وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ (ابوداؤد)

O Allah! I seek refuge with You from anxiety and grief, and I seek refuge with You from weakness and lethargy, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being defeated by debt and subdued by people. [Abū Dāwūd]

In fact, this prayer should be said morning and evening.

When plucking the first fruit from a tree

When you see, or pluck fruit from a tree for the first time, say the prayer given below:

اَللّٰهُمَّ بَارِكْ لَنَا فِىْ ثَمَرِنَا وَبَارِكْ لَنَا فِىْ مَدِيْنَتِنَا (ابن السنى)

O Allah! bless our fruit and bless our city. [Ibn al-Sunni, p. 76]

When a person removes something harmful from the body

If touched by some impurity on the body, or a crawling insect in the presence of someone else who removes it, let the affected person pray for him by saying:

مَسَحَ اللّٰهُ عَنْكَ مَاتَكْرَهُ

May Allah remove from you what you dislike. [Ibn al-Sunni]

When you forget something

It appears in a Ḥadīth narration that the Holy Prophet صلى الله عليه وسلم said:

If a person forgets what he wishes to say or tell, let him recite Durūd on me because Durūd will stand for what he forgot - and it is not unlikely that he may remember that too. ['Amal al-yowm wa al-lailah, p. 78]

When someone gives good news

When someone announces good news before you, pray for him by saying:

بَشَّرَكَ اللّٰهُ بِخَيْرٍ فِى الدُّنْيَا وَالْاٰخِرَةِ

May Allah have you hear good news both in this world and in the Hereafter. [Ibid]

When the thought of ill-omen crosses the heart

To take something as ill-omened is not permissible according to Islamic legal norms. Ill-omens and evil portents are practices in superstition which have been prohibited by the Sharī'ah. But, should there be a time when the thought of an ill-omen crosses someone's heart, or there be a

person who happens to commit the mistake of doing something on the basis of an imaginary ill-omen, then, the following prayer should be said:

اَللّٰهُمَّ لَاطَيْرَ اِلَّا طَيْرُكَ وَلَا خَيْرَ اِلَّا خَيْرُكَ وَلَآ اِلٰهَ غَيْرُكَ (ايضاً)

O Allah! there is no 'bad' luck except the destiny made by You and there is no 'good' luck except the good destined by You and there is no god other than You. [Ibid]

When you see something on fire

If fire is raging somewhere and you happen to look at it, you should say: اَللّٰهُ اَكْبَرُ (Allāhu Akbar : Allah is Great). The Holy Prophet (ﷺ) has instructed us to do so. [Ibn al-Sunni, p. 80 & Hisn Hasin, p. 173]

When winds blow

When winds blow or storms rage, the prayer given below should be recited:

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَخَيْرِمَا اُمِرَتْ بِهٖ وَنَعُوْذُبِكَ مِنْ شَرِّهٰذِهِ الرِّيْحِ وَشَرِّمَا فِيْهَا وَشَرِّمَا اُمِرَتْ بِهٖ (ايضاً)

O Allah! we seek from You the good of this wind and the good of what it has been commanded with and we seek Your protection from the evil of this

wind and the evil of what is in it and the evil of what it has been commanded with. [Ibid]

When thunder and lightening increase

When the sky is overhung with thunder and lightening, the following prayer should be recited:

اَللّٰهُمَّ لَاتَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا
بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَالِكَ

O Allah! do not kill us in Your wrath and do not destroy us with Your punishment and keep us protected before that happens.

When it rains or clouds become dense

When you see the dense clouds, pray:

١ – اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ شَرِّمَا اُرْسِلَ بِهٖ

1. O Allah! we seek refuge with You from the evil of what these clouds have been sent with. [Ḥiṣn Ḥaṣīn]

When rains come, we should make the following prayer:

٢ – اَللّٰهُمَّ اجْعَلْهُ صَيِّبًا هَنِيْئًا (ایضاً)

2. O Allah! make this a pleasant rain. [Ibid]

When it is very hot

When there comes a day which is too hot, one should say:

لَآ اِلٰهَ اِلَّا اللّٰهُ مَا اَشَدَّ حَرَّ هٰذَا الْيَوْمِ اَللّٰهُمَّ
اَجِرْنِىْ مِنْ حَرِّ جَهَنَّمَ

***Lā ilāha illallāh*. How hot is this day. O Allah! protect me from the heat of Hell.**

When it is very cold

When it is very cold, one should say:

لَآ اِلٰهَ اِلَّا اللّٰهُ مَا اَشَدَّ بَرْدَ هٰذَا الْيَوْمِ اَللّٰهُمَّ
اَجِرْنِىْ مِنْ زَمْهَرِيْرِ جَهَنَّمَ

***Lā ilāha illallāh*. How cold is this day. O Allah! protect me from the bitter cold section of Hell.** ['Amal al-yowm wa al-lailah, p. 83]

On seeing someone looking sick, or someone hit by misfortune

When you see a sick person, or see someone caught in trouble, you should say:

اَلْحَمْدُلِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ
وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا (ترمذی)

All praise belongs to Allah who kept me safe from what you are suffering

from, and made me fare better as compared to a lot of those whom He created. [Tirmidhi]

But, these words should be said in a tone so hushed that the other person would not hear them. If one sees a person involved in sin, even then, he could say these words.

On visiting a sick person

When you go to visit someone sick, address him and say:

١- لَابَأْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ (بخاری)

1. (May this sickness bring you) no harm. God willing, it will be (for you) a source of purification (from sins). [Bukhari]

In addition to that, pray for him saying the following words seven times:

٢- اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ

2. I pray to Allah who is Himself great and is also the Sovereign of the great Throne that He cures you of your sickness.

The Holy Prophet (ﷺ) said: Unless that a person is fated to die, Allah Ta'ala would make this person get well with the benedictory power (*barakah*) of this prayer. [Abū Dāwūd, Kitāb al-Jana'iz; and

Tirmidhi, Kitāb al-Ṭibb]

In addition to that, the following prayer, which is recited by putting one's right hand on the body of the sick person, has also been reported from the Holy Prophet (ﷺ):

٣- اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشِفَاءَ اِلَّا شِفَاءُكَ شِفَاءً لَّا يُغَادِرُ سَقَمًا (بخاری)

3. O Lord of humankind! send suffering away and restore health. You are the healer. There is no healing other than the healing You would bless someone with, a healing which would leave no trace of sickness behind. [Bukhari]

Likewise, the following prayer also stands proved as being from the Holy Prophet (ﷺ):

بِسْمِ اللّٰهِ اَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُّؤْذِيْكَ وَمِنْ شَرِّ كُلِّ نَفْسٍ اَوْعَيْنِ حَاسِدَةٍ، اَللّٰهُ يَشْفِيْكَ بِسْمِ اللّٰهِ اَرْقِيْكَ (مسلم، ترمذی، نسائی)

4. With the name of Allah, I blow on you (the prayer of deliverance) from everything which hurts you, and from the evil of every living being, and from the evil eye of the envier. May Allah bless you with cure and recovery. With the name of Allah, I blow on you (the

prayer of deliverance). [Muslim, Tirmidhi, Nasa'i]

When you feel some kind of pain

When you have a pain in any part of the body, locate the seat of pain, place your own right hand on it, recite Bismillah (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) three times, and then say the following prayer seven times:

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ (مسلم، مؤطا مالك)

I come under the protection of the honour and power of Allah from the evil of what I feel and fear. [Muslim, Mu'atta Malik]

When bothered by a wound or abscess on the body

If a person has a wound or abscess on his body, he should moisten his index finger with his saliva, put it on the ground, then, while raising it, the following words should be said:

بِسْمِ اللّٰهِ تُرْبَةُ اَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا (مسلم، حصن حصين)

With the name of Allah, the soil of our land mingled with someone's saliva shall become the cause of curing our sick (with the command of Allah). [Muslim, Hisn Hasin inclusive of marginal notes]

Some 'Ulama have said that these words should be said by putting the finger on the spot where the wound is. [Nuwawi, Sharh Muslim, p.223]

When suffering from fever

When someone is running a temperature, he or she should make the following prayer in that condition:

بِسْمِ اللّٰهِ الْكَبِيْرِ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَّمِنْ شَرِّ حَرِّ النَّارِ ۔

With the name of Allah who is Great, I come under the protection of Allah who is Mighty from the evil of every agitated artery and from the evil of the heat of the Fire. [Hakim and Ibn Abi Shaibah]

I have also heard from my teachers that a person who visits someone suffering from fever, he too can say this prayer by putting his hand on the forehead of the sick person.

When eyes hurt

When eyes hurt, the following prayer should be made:

اَللّٰهُمَّ مَتِّعْنِىْ بِسَمْعِىْ وَبَصَرِىْ وَاجْعَلْهُ الْوَارِثَ مِنِّىْ وَاَرِنِىْ فِى الْعَدُوِّ ثَأْرِىْ وَانْصُرْنِىْ عَلٰى مَنْ ظَلَمَنِىْ (ابن السنى، حصن حصين)

O Allah! give me the ability to benefit

by my hearing and my sight, and let this be until death, and let me see my revenge on my enemy (within my life time), and help me against whoever inflicts injustice on me. [Ibn al-Sunni, p. 152, Hisn Hasin, p. 175]

When urine does not pass

If someone suffers when urine does not pass, or hurts from bladder stone ailment, recite the prayer given below and blow on him:

رَبَّنَا اللّٰهُ الَّذِیْ فِی السَّمَآءِ تَقَدَّسَ اسْمُكَ
اَمْرُكَ فِی السَّمَآءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ
فِی السَّمَآءِ فَاجْعَلْ رَحْمَتَكَ فِی الْاَرْضِ
وَاغْفِرْلَنَا حُوْبَنَا وَ خَطَایَانَا اَنْتَ رَبُّ
الطَّیِّبِیْنَ فَاَنْزِلْ شِفَآءً مِّنْ شِفَآئِكَ وَرَحْمَةً
مِّنْ رَّحْمَتِكَ عَلٰی هٰذَا الْوَجَعِ (حصن حصین)

Allah! our Lord in the heavens, sacred is Your name. Your command circulates throughout the heavens and the earth. The way Your mercy is in the heavens, let Your mercy be on the earth as well, and forgive us our sins and errors. You are the Lord of things made good, so make cure from the cures created by You and mercy from Your own mercy descend (in this case of ailment). [Ḥiṣn Ḥaṣin, p. 173]

When fed up with life

If someone is fed up with the world and its pains, he or she should not long for death or ask for death. Instead, the following prayer should be made:

اَللّٰهُمَّ اَحْیِنِیْ مَاكَانَتِ الْحَیَاةُ خَیْرًا لِّیْ
وَتَوَفَّنِیْ اِذَا عَلِمْتَ الْوَفَاةَ خَیْرًا لِّیْ (بخاری، مسلم)

O Allah! keep me alive as long as living is better for me, and when death is better for me according to Your knowledge, take me unto You. [Bukhari and Muslim]

Before the time of death

When signs of death show up, recite the Kalimah Ṭaiyyibah and say the following prayer:

١- اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَاَلْحِقْنِیْ
بِالرَّفِیْقِ الْاَعْلٰی (بخاری)

1. O Allah! forgive me and have mercy on me and have me join up higher company. [Bukhari]

Also, pray as given below:

٢- اَللّٰهُمَّ اَعِنِّیْ عَلٰی غَمَرَاتِ الْمَوْتِ وَ
سَكَرَاتِ الْمَوْتِ (ترمذی)

2. O Allah! help me in the pangs of

death and in the agony of death (the time of unprecedented torment and torpor). [Tirmidhi]

When a friend or relative is in this condition, this last prayer can be recited by changing "اَعِنِّیْ" (help me) into "اَعِنْهُ" (help him), that is, 'O Allah! help him.'

When a near relative dies

When one's own friend or relative is seen close to death, Kalimah Taiyyibah should be recited before him in a voice which he would hear, and when he dies, one should close his eyes and make the prayer given below:

اَللّٰهُمَّ اغْفِرْلَهٗ وَارْفَعْ دَرَجَتَهٗ فِی الْمَهْدِیِّیْنَ وَاخْلُفْهُ فِیْ عَقِبِهٖ فِی الْغَابِرِیْنَ وَاغْفِرْلَنَا وَلَهٗ یَارَبَّ الْعَالَمِیْنَ وَافْسَحْ لَهٗ فِیْ قَبْرِهٖ وَنَوِّرْ لَهٗ فِیْهِ (مسلم، ابوداؤد، نسائی، حصن حصین)

O Allah! forgive him, and raise his rank among the guided, and become for his survivors, in Your Ownself, the best of replacement, and forgive us too and him too. O Lord of all worlds, make room for him in his grave and make light for him in it. [Muslim, Abū Dāwūd, Nasa'ī, Ḥiṣn Ḥaṣīn]

When in distress

When one faces an unfortunate situation

(either due to the death of a relative or for some other reason), let him first say: اِنَّا لِلّٰهِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ (For Allah we are and to Him we are to return) and then recite the following prayer:

اَللّٰهُمَّ أْجُرْنِیْ فِیْ مُصِیْبَتِیْ وَاخْلُفْ لِیْ خَیْرًا مِّنْهَا.

O Allah! bless me with a reward in this misfortune of mine and replace it with something better for me. [Muslim]

When making condolences

When offering condolences to the family of the deceased, the following words should be said:

اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهٗ مَا اَعْطٰی وَکُلُّ شَیْءٍ عِنْدَهٗ بِاَجَلٍ مُّسَمًّی فَلْتَصْبِرْ وَالْتَحْتَسِبْ

(بخاری و مسلم)

Surely, for Allah was what He took, and for Him is what He gave, and with Him there is a time appointed for everyone. So, be patient and be rewarded. [Bukhari and Muslim]

On hearing the news about someone's death

When you hear the news about the death of a Muslim you knew, pray:

اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

(ابوداؤد ، ترمذی)

O Allah! do not leave us deprived of the reward for him and let us not go astray after him. [Abu Dawud, Tirmidhi]

On lowering the deceased into the grave

When the deceased is being put inside the grave, the following words should be said:

١- بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ (ترمذی، ابوداؤد)

1. With the name of Allah, and adhering to the (practice of the) Community of the Messenger of Allah (we put this deceased person in the grave). [Tirmidhi, Abu Dawud]

In addition to that, the recitation of the following Āyah of the Qur'ān is also proved as authentic for this very occasion:

٢- ﴿مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى﴾

2. From it (earth) We created you and in it We shall put you back and from it We shall take you out once again. [Taha, 20:55]

When visiting graves

When you make a visit to the graveyard, or go

to visit only some graves, say the following words:

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ (ابوداؤد)

1. Peace on you, O people of the home of believers, and we too, Inshallah, are to join up with you. [Abu Dawud]

The following words also appear in some other narrations:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُاللّٰهُ لَنَا وَلَكُمْ وَاَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ (ترمذی)

2. Peace on you, O people of the graves. May Allah forgive us and you both. You are our predecessors and we are to follow you. [Tirmidhi]

When you fear an enemy

When you apprehend being hurt by an enemy, pray:

١- اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِىْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ (حصن حصین)

1. O Allah! we make You (our defence) against their aggression and seek Your protection from their evil (designs). [Ibn al-Sunni, p. 89]

Also, if you are on notice from an enemy that

he is going to cause harm to you, then, the recitation of the following prayer is proved from the Holy Prophet (ﷺ):

٢- اَللّٰهُمَّ اكْفِنَاهُ بِمَا شِئْتَ .

2. O Allah! suffice me against him as You will. [Hisn Hasin, p. 148]

In addition to that, the following prayer also stands proved for such occasions and should be recited three times:

٣- اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَعَزُّ مِنْ خَلْقِهٖ جَمِيْعًا اَللّٰهُ اَعَزُّ مِمَّا اَخَافُ وَاَحْذَرُ، اَعُوْذُ بِاللّٰهِ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْمُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ مِنْ شَرِّ عَبْدِكَ فُلَانٍ وَجُنُوْدِهٖ وَاَتْبَاعِهٖ وَاَشْيَاعِهٖ مِنَ الْجِنِّ وَالْاِنْسِ اَللّٰهُمَّ كُنْ لِّىْ جَارًا مِّنْ شَرِّهِمْ جَلَّ ثَنَآؤُكَ وَعَزَّ جَارُكَ وَلَآ اِلٰهَ غَيْرُكَ (حصن حصين)

3. Allah is the greatest, Allah is the greatest, Allah is the mightiest of His entire creation, Allah is the mightiest of everything I fear and apprehend. I seek the protection of Allah other than Whom there is no god, the One who held the sky from falling upon the earth without His permission. (His protection, I seek) from the evil of such and such servant of His, and from the evil of his armies, and followers and supporters, be they from among the Jinn or human beings. O Allah! be my protector against their evils. Great is Your praise and mighty is Your protection and there is no god but You. [Ḥiṣn Ḥaṣīn]

Likewise, the prayer given below is also for such occasions:

٤- اَللّٰهُمَّ اِلٰهَ جِبْرَئِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ وَاِلٰهَ اِبْرَاهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ عَافِنِىْ وَلَا تُسَلِّطَنَّ اَحَدًا مِّنْ خَلْقِكَ عَلٰى بِشَيْئٍ لَّا طَاقَةَ لِىْ بِهٖ (ايضاً)

4. O Allah, God of Jibra'īl and Mikā'īl and Isrāfīl, and God of Ibrāhīm and Ismā'īl and Isḥāq, bless me with well-being and let no one from among Your creation succeed in overpowering me with something which I may not have the strength to ward off. [Ibid.]

Every prayer given here can be made on this occasion and all of them can also be made at the same time.

When scared of the man in power

When you apprehend some danger from the government or someone in power, say the following words:

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ رَبِّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ لَآ اِلٰهَ اِلَّآ اَنْتَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَآ اِلٰهَ غَيْرُكَ (ابن السنى)

There is no god but Allah, the Forbearing, the Merciful, the sanctified Lord of the seven heavens and the Lord of the Great Throne, there is no god but You, mighty is Your protection, and great is Your praise, and there is no god other than You. [Ibn al-Sunni, p. 93]

When scared of Jinn or Satan

If you have the fear of some Jinn, Satan or beast, say the prayer given below:

١- اَعُوْذُ بِوَجْهِ اللّٰهِ الْكَرِيْمِ النَّافِعِ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِىْ لَايُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ مِنْ شَرِّمَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّمَا يَنْزِلُ مِنَ السَّمَآءِ وَمِنْ شَرِّمَا يَعْرُجُ فِيْهَا وَمِنْ شَرِّ مَاذَرَأَ فِى الْاَرْضِ وَمِنْ شَرِّمَا يَخْرُجُ مِنْهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ طَارِقٍ اِلَّا طَارِقًا يَّطْرُقُ بِخَيْرٍ، يَارَحْمٰنُ ! (حصن حصين)

1. I seek protection with the presence

of Allah, the Merciful One, the dispenser of all benefits. And I seek the protection of the most perfect and comprehensive Words of Allah (Books, Names and Attributes) from the penetrative effects of which no one can escape, neither the righteous nor the vicious. (I seek the protection of Allah) from the evil of everything He made or created or caused to exist, and also from the evil of everything which descends from the heavens and from the evil of everything which ascends towards it and from the evil of everything He created in the earth and from the evil of everything which comes out from the earth, and from the evil of the trials released by the night and the day, and from the evil of all night callers except the one who knocks at the door with good news. Yā Raḥmān! (O the All-Merciful!) [Ḥiṣn Ḥaṣīn]

In addition to that, should there be the danger of any evil coming from anything created by Allah, the prayer given below is very effective and very beneficial. The Holy Prophet (ﷺ) had taught this prayer to Sayyidnā Anas رضى الله عنه :

٢- اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، بِسْمِ اللّٰهِ عَلٰى نَفْسِىْ وَدِيْنِىْ بِسْمِ اللّٰهِ عَلٰى كُلِّ شَيْئٍ اَعْطَانِىْ رَبِّىْ بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ دَآءٌ، بِسْمِ
اللّٰهِ افْتَتَحْتُ وَعَلَى اللّٰهِ تَوَكَّلْتُ . اَللّٰهُ
اللّٰهُ رَبِّیْ لَا اُشْرِكُ بِهٖ اَحَدًا . اَسْأَلُكَ اللّٰهُمَّ
بِخَيْرِكَ مِنْ خَيْرِكَ الَّذِیْ لَا يُعْطِيْهِ اَحَدٌ
غَيْرُكَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَآ اِلٰهَ
غَيْرُكَ، اِجْعَلْنِیْ فِیْ عِيَاذِكَ مِنْ كُلِّ شَرٍّ
وَّمِنَ الشَّيْطَانِ الرَّجِيْمِ، اَللّٰهُمَّ اِنِّیْ اَحْتَرِسُ
بِكَ مِنْ شَرِّ جَمِيْعِ كُلِّ ذِیْ شَرٍّ خَلَقْتَهٗ
وَاَحْتَرِزُبِكَ مِنْهُمْ وَاُقَدِّمُ بَيْنَ يَدَیَّ بِسْمِ اللّٰهِ
الرَّحْمٰنِ الرَّحِيْمِ قُلْ هُوَاللّٰهُ اَحَدٌ، اَللّٰهُ
الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ
كُفُوًا اَحَدٌ، وَمِنْ خَلْفِیْ مِثْلَ ذٰلِكَ وَعَنْ
يَمِيْنِیْ مِثْلَ ذٰلِكَ وَعَنْ يَسَارِیْ مِثْلَ ذٰلِكَ
وَمِنْ فَوْقِیْ مِثْلَ ذٰلِكَ (ابن السنى)

2. Allāhu Akbar, Allāhu Akbar, Allāhu Akbar. I protect my self and my faith with the name of Allah. I rely on the name of Allah for the protection of everything my Lord has bestowed upon me. I seek help with the name of Allah which is the best of all names. I seek help with the name of Allah, a name in the presence of which no disease can bring me any harm. With the

name of Allah I begin and in Allah I place my trust. Allah: Allah is my Lord - I do not ascribe anyone as a partner to Him. O Allah! I ask You for a certain good (created by You) out of the choicest (mercy) from You, something which no one can bestow other than You. Mighty is Your protection. Great is Your glory, and there is no god other than You. Take me under Your protection from every evil and from the accursed Satan. O Allah! I come under Your protection from the evil of every doer of evil created by You, and I guard against them with the strength given by You, and I keep before me --- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ('Bismillāhir Raḥmanir Raḥīm' : With the name of Allah, the All-Merciful, the Very-Merciful) قُلْ هُوَاللّٰهُ اَحَدٌ، اَللّٰهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ('Qul huwallāhu aḥad Allāhuṣ Ṣamad lam yalid wa lam yūlad wa lam yakullahū kufuwan ahad' : Say: He is Allah (He is the) One, Allah is Independent, He begets not and was not begotten, nor is there anyone equal to (or, like) Him - 112: 1-4) **--- and behind me like that, and on my right like that, and on my left like that, and above me like that.** [Ibn al-Sunni, pp. 93, 94]

When scared of the unknown

If one fears an unknown enemy or apprehends harm coming from someone, the following prayer should be made:

١- اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

1. O Allah! hide our faults and pacify our fears.

For this occasion, also useful is the following prayer:

٢- اَللّٰهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِىْ لَاتَنَامُ وَاكْنُفْنَا بِرُكْنِكَ الَّذِىْ لَايُرَامُ ۔

2. O Allah! guard us with Your eye which never sleeps, and become sufficient for us with Your support against which no one can dare throw a challenge.

When doing something appears to be difficult

When faced with a job on hand which poses difficulties, pray:

اَللّٰهُمَّ لَاسَهْلَ اِلَّا مَا جَعَلْتَهٗ سَهْلًا وَاَنْتَ تَجْعَلُ الْحَزَنَ سَهْلًا اِذَا شِئْتَ (حصن حصين)

O Allah! nothing comes easy unless You make it easy while You make the difficult easy when You wish to. [Ḥiṣn Ḥaṣīn]

When something is lost

If something belonging to someone is lost, or a relative cannot be traced, he should make the

prayer given below:

اَللّٰهُمَّ رَادَّ الضَّآلَّةِ وَهَادِىَ الضَّلَالَةِ اَنْتَ تَهْدِىْ مِنَ الضَّلَالَةِ، اُرْدُدْ عَلَىَّ ضَآلَّتِىْ بِقُدْرَتِكَ وَسُلْطَانِكَ فَاِنَّهَا مِنْ عَطَاءِكَ وَفَضْلِكَ (ايضاً)

O Allah, returner of the lost and guide of the strayed, You are the One who will show the right way out of error, make my lost property return to me with Your power and command because it is from Your gift and favour (to me).

On sighting the first moon of the month

When you see the new moon of the month, make the prayer given below (without raising your hands):

١- اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرْضٰى رَبِّىْ وَرَبُّكَ اللّٰهُ (ترمذى)

1. O Allah! make this moon rise on us with blessing, and faith, and peace, and Islam, and with the ability to do what You like, and are pleased with. (O Moon) Allah is my Lord and your Lord. [Tirmidhi]

In addition to that, the following prayer

should also be made three times:

٢- هِلَالُ خَيْرٍ وَرُشْدٍ اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ خَيْرِ هٰذَا الشَّهْرِ وَخَيْرِ الْقَدْرِ وَاَعُوْذُبِكَ مِنْ شَرِّهٖ (حصن حصين)

2. May this be a new moon bringing good and guidance. O Allah, I seek from You the good of this month, and the best of what is determined in it, and I seek Your protection against its evils. [Hisn Hasin, with reference to Al-Tabarani]

When afflicted by some shock, unrest or anxiety

When a person is hit by grief, or anxiety, he should pray by saying:

١- اَللّٰهُمَّ اَنَا عَبْدُكَ وَابْنُ اَمَتِكَ فِىْ قَبْضَتِكَ نَاصِيَتِىْ بِيَدِكَ مَاضٍ فِىَّ حُكْمُكَ عَدْلٌ فِىَّ قَضَاؤُكَ اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَلَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِىْ كِتَابِكَ اَوْ عَلَّمْتَهٗ اَحَدًا مِّنْ خَلْقِكَ اَوِاسْتَأْثَرْتَ بِهٖ فِىْ عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ نُوْرَ صَدْرِىْ وَرَبِيْعَ قَلْبِىْ وَجِلَاءَ حُزْنِىْ وَذَهَابَ هَمِّىْ وَغَمِّىْ (ابن السنى)

1. O Allah! I am your servant, and the

son of Your servant (bondmaid). I am in Your possession. My existence is in Your control. Your command is in force on me. Your judgement about me is based on justice. I beg You with every name You have named Yourself with, or revealed in Your Book, or taught someone from among Your creation, or preferred to keep it to the knowledge of the Unseen with You, that You make the Qur'ān a light in my chest, and the springtime of my heart, and a remover of my sorrow, and a dispeller of my worry and distress. [Ibn al-Sunni, p. 193]

Proved from the Holy Prophet (ﷺ) there is yet another prayer which is suitable on such occasions:

٢- اَللّٰهُمَّ بِرَحْمَتِكَ اَرْجُوْ، فَلَا تَكِلْنِىْ اِلٰى نَفْسِىْ طَرْفَةَ عَيْنٍ وَّاَصْلِحْ لِىْ شَأْنِىْ كُلَّهٗ لَآ اِلٰهَ اِلَّآ اَنْتَ .

2. O Allah! It is Your mercy alone that I am turning to. So, do not turn me over to my self even for a moment, and make everything about me better, there is no god but You. [Ibid. p. 92]

In addition to that, the words appearing below were also taught by the Holy Prophet (ﷺ) to Sayyidnā 'Alī (رضى الله عنه) for the removal of states of intense anguish:

٣- لَآ اِلٰهَ اِلَّا اللّٰهُ الْكَرِيْمُ الْعَظِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ، اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

3. There is no god but Allah, the Compassionate, the Great, the Pure Allah, the Lord of the great Throne. Praised be Allah, the Lord of all the worlds.

Sayyidnā 'Abdullāh ibn Ja'far (رضی الله عنه) used to teach the words cited above to his disciples, and would also recite these words and blow on the person running a temperature.

Other than what has been suggested above, the noble Āyah: لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ [There is no god but You. You are Pure. I am the one from among the unjust - 21:87] should be recited abundantly and successively when in a state of intense anguish, distress or difficulty. Along with it, Āyat al-Kursii and the last verses of Surah al-Baqarah (p. 144) should (p. 143) also be recited. Thereby, Allah Ta'ala helps remove all such states of anguish. [Ibn al-Sunni, p. 92]

When angry

When someone gets angry, he should say:

١- اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

1. I seek refuge with Allah from the accursed Shaitān.

In addition to that, the following prayer should also be recited:

٢- اَللّٰهُمَّ رَبَّ مُحَمَّدٍ ! اِغْفِرْلِیْ ذَنْبِیْ وَاَذْهِبْ غَيْظَ قَلْبِیْ وَاَجِرْنِیْ مِنْ مُّضِلَّاتِ الْفِتَنِ .

2. O Allah, Lord of Muḥammad ﷺ, forgive me my sins, and remove the anger of my heart, and keep me sheltered from trials which lead astray.

It appears in a Ḥadīth report that the Holy Prophet (ﷺ) would give a little rub on the nose of Sayyidah 'Ā'ishah رضی الله عنها whenever she was in anger and advised her to make the prayer cited above. ['Amal al-yowm wa al-lailah, p. 122]

When waiting for some news

When one is looking forward to hearing some news about something, or there be the likelihood of something new happening, one should make the following prayer:

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ وَ اَعُوْذُبِكَ مِنْ فُجَاءَةِ الشَّرِّ

O Allah! I ask You for the good of what comes unexpected, and I seek Your protection from the evil of what comes unexpected.

me and make me stay away from it, and destine the better (alternative) for me in whatever way it may be, and then also make me be pleased with it. [Tirmidhi, and others]

For major concerns, it is better to do this for seven days.

When in dilemma

When someone is perplexed and is unable to opt for the right course of action, he should do Istikhārah first, the method of which has appeared immediately above. But, in the event that there be no time to make a regular Prayer of Istikhārah, or a quick decision has to be made, then, one should engage in an abundant recitation of the prayers given below:

١- اَللّٰهُمَّ خِرْلِیْ وَاخْتَرْلِیْ

1. O Allah! (in Your mercy) You pick and determine (the right course) for me.

٢- اَللّٰهُمَّ اهْدِنِیْ وَسَدِّدْنِیْ وَقِنِیْ شَرَّنَفْسِیْ

2. O Allah! guide me and make me do the right thing, and keep me safe from the evil of my self.

٣- اَللّٰهُمَّ اَلْهِمْنِیْ رُشْدِیْ وَاعْزِمْ لِیْ عَلٰی رُشْدِ اَمْرِیْ .

3. O Allah! put in my heart what is good and right for me, and determine

for me that which is good and right in my case.

At the conclusion of every sitting

When people talk in a sitting till late, they should better say the words given below at the end of it. *Inshallah*, by doing so, any departures from the norms of proper conversation made during the sitting would stand forgiven:

١- سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ (ابن السنی)

1. I proclaim Your purity, *Yā* Allah, and I recount Your praise. There is no god but You. I seek Your forgiveness and I repent before You. [Ibn al-Sunni, p. 120]

It has also been reported from the Holy Prophet (ﷺ) that he used to make the following prayer for all those present at the end of the sitting on most of the occasions:

٢- اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَاتَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ وَمِنْ طَاعَتِكَ مَاتُبَلِّغُنَا بِهٖ جَنَّتَكَ وَمِنَ الْيَقِيْنِ مَاتُهَوِّنُ بِهٖ عَلَيْنَا مَصَائِبَ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلٰی مَنْ ظَلَمَنَا

وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا غَايَةَ رَغْبَتِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا (ابن السنى)

2. O Allah! bless us with a share from the fear for You which is enough to have You become a barrier between us and our sins, and a share from obedience to You which is enough for You to let us reach Paradise, and a belief which is enough for You to grant us relief in our hardships in the present world, and give us the opportunity to benefit by our ears and eyes and other powers as long as You keep us alive, and let these survive and serve us as long as we live, and retaliate against those who inflicted injustice on us, and help us against those hostile to us, and do not make our misfortunes fall on our faith, and do not make the mortal world the greatest of our concerns, nor make our knowledge restricted to it, nor make it the last frontier of our desires, nor set upon us someone who would have no mercy for us. [Ibn al-Sunni; Ibn al-Mubarak, Kitab al-Zuhd]

It has been reported from Sayyidnā 'Alī رضى الله عنه that he said: Whoever wishes to receive measures after measures of it (*thawāb* : reward), he should make a habit of saying these words either

at the end of his sitting or when he rises from it:

٣- ﴿سُبْحَٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَٰمٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَٰلَمِينَ﴾

3. Your Lord who is the Lord of great might is pure of what these people (disbelievers and polytheists) describe about Him, and peace be upon all messengers, and all praises belong to Allah who is the Lord of all the worlds. [Kitab al-Adhkar, with reference to Abu Nu'aym, p. 382]

❑❑❑

Main *Adhkār* of Morning and Evening which should be included in your Daily Program

The prayers appearing earlier have been reported from the Holy Prophet (ﷺ) or from the Ṣaḥābah or revered elders of Islam. These are related to particular occasions. There are still other prayers proved from the Holy Prophet (ﷺ) which are not related to any particular occasion. In fact, he used to make these generally. These prayers have been collected in 'Al-Ḥiṣn Al-Ḥaṣīn' of 'Allāmah Ibn Al-Jazrī, an abridged version of which was compiled by Ḥaḍrat Maulānā Ashraf Alī Thānavī under the title: 'Munājāt-e-Maqbool'. In these prayers, all conceivable needs of Dunyā and Ākhirah have been prayed for in such a comprehensive manner that no one can, no matter how hard he thinks, make such prayers by dint of one's own thinking. Therefore, it is appropriate that one Manzil (one of the seven stages) be recited from Munājāt-e-Maqbool every day. Thus, in one week, prayers in this collection will stand covered.

Furthermore, making the Adhkār given below one's regular practice will, *Inshallah*, prove to be the most effective prescription of well-being both in material and spiritual spheres of life. A little effort will help one get into the habit of doing it on a daily basis which is very desirable indeed.

After the Ṣalāh of Fajr

Make a practice of reciting the Adhkār given below after the Ṣalāh of Fajr:

١- بِسْمِ اللّٰهِ الَّذِىْ لَايَضُرُّ مَعَ اسْمِهٖ شَيْئٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ وَهُوَالسَّمِيْعُ الْعَلِيْمُ .

1. (I begin this day) With the name of Allah, in the company of Whose name nothing in the heavens and the earth can bring harm, and He is All-Hearing, All-Knowing.

It appears in Ḥadīth: Whoever says these words three times every morning and every evening, nothing harms him [Tirmidhi] and, according to a narration of Abū Dāwūd, no sudden misfortune hits him.

٢- اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّمَا خَلَقَ

2. I seek the protection of the most perfect words of Allah from the evil of

every thing He has created. [Ibn al-Sunni]

٣- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

3. There is no god but Allah. He is One. There is no partner in Him. For Him is the kingdom and for Him is the praise, and He is powerful over everything.

It appears in Ḥadīth that a person who says these words in the morning gets the reward of freeing a slave from the progeny of Sayyidnā Ismā'īl (عليه السلام), ten rewards are recorded for him, ten of his sins are forgiven, ten ranks are raised for him and he stays safe against the influence of Shaitān. If he says these words in the evening, the same things keep happening right through the morning. [Abu Dawud, Ibn Majah]

After that, Sayyidul-Istighfār (the Foremost Prayer for Forgiveness) should be recited, the words of which are:

٤- اَللّٰهُمَّ اَنْتَ رَبِّىْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِىْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّمَا صَنَعْتُ اَبُوْءُلَكَ بِنِعْمَتِكَ عَلَىَّ وَاَبُوْءُلَكَ بِذَنْبِىْ فَاغْفِرْلِىْ فَاِنَّهٗ لَايَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ .

4. O Allah! You are my Lord (my *Rabb*,

my sustainer and provider).There is no god but You. You created me and I am Your servant, and I stand by Your covenant and Your promise to the best of what I can. I seek refuge with You from the evil of what I have done. I confess before You of Your blessings on me, and I confess my sin. So, forgive me, because no one else can forgive sins except You.

٥ - اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمَ
الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْئٍ وَمَلِيْكَهٗ
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ
نَفْسِيْ وَشَرِّ الشَّيْطَانِ وَشِرْكِهٖ .

5. O Allah! Creator of the heavens and the earth, Knower of the hidden and the manifest, Lord and Master of everything, I bear witness that there is no god but You. With You I seek refuge from the evil of my own self and the evil of the Shaitan and his associates (or, 'snares').

It appears in Ḥadīth that the Holy Prophet (ﷺ) had taught the words cited above to Sayyidna Abū Bakr رضی اللہ عنہ so that he would say it in the morning and evening, and when he was ready to sleep. [Abu Dawud, Tirmidhi]

Then recite Āyat al-Kursii (2:255) which is given below:

٦-(ا) ﴿اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ
لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَهٗ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ
اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ
وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَئُوْدُهٗ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ﴾ .

6A. Allah: There is no god but He, the Alive, the All-Sustaining. Neither doze overtakes Him nor sleep. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His Kursii (chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. And He is the High, the Supreme. [Al-Baqarah, 2:255]

Then recite the following verses of Sūrah Al-Ghāfir / Al-Mu'min, 40:1-3):

٦ - (ب) ﴿حٰمٓ ۝ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ
الْعَزِيْزِ الْعَلِيْمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ

شَدِيْدِ الْعِقَابِ ذِي الطَّوْلِ لَا اِلٰهَ اِلَّا هُوَ
اِلَيْهِ الْمَصِيْرُ ﴾.

6B. Hā Mīm. The revelation of the Book is from Allah, the All-Mighty, the All-Knowing, forgiver of sin and accepter of repentance, severe in punishment, the Master of the might. There is no god but He. To Him is the return. [Al-Ghafir/Al-Mu'min, 40:1-3]

It appears in Ḥadīth that the person who recites these verses in the morning remains protected until evening, and the person who recites these in the evening remains protected until morning. [Narrated by Al-Tirmidhi and Ibn al-Sunni with weak chain of authority, as in Kitab al-Adhkar of Al-Nuwawi, p. 106]

After that, recite the following last three verses of Sūrah Al-Ḥashr (59:22-24):

٧- ﴿هُوَ اللّٰهُ الَّذِي لَا اِلٰهَ اِلَّا هُوَ عَالِمُ
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ
اللّٰهُ الَّذِي لَا اِلٰهَ اِلَّا هُوَ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ
الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى
يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ

الْعَزِيْزُ الْحَكِيْمُ ﴾

7. He is Allah other than Whom there is no god, the Knower of the Hidden and the Manifest, He is the One, the All-Merciful, the Very-Merciful. He is Allah other than Whom there is no god, the Sovereign, the All-Pure, guarantor of security, provider of asylum, the mighty, the subduer, the magnificent master. Pure is Allah from what they attribute to Him. He is Allah, the Creator, the Originator, the Fashioner, to Him belong the Fairest of names. To Him gives glory everything there is in the heavens and the earth, and He is the Mighty One, the Wise One. [Al-Hashr, 59:22-24]

It appears in Ḥadīth that a person who recites these verses in the morning, seventy thousand angels keep praying for that person until evening, and if the reciter dies during that day, he or she gets the rank of *Shahādah* (martyrdom in the way of Allah), and if these verses are recited in the evening, that too brings the same rank. [Ibn al-Sunni, p. 184, with weak chain of authority]

After that the prayers and Adhkār (8 to 15) given below should be recited in the light of accompanying instructions:

٨- رَبِّيَ اللّٰهُ تَوَكَّلْتُ عَلَيْهِ لَا اِلٰهَ اِلَّا هُوَ،
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

لَآ اِلٰهَ اِلَّا اللّٰهُ الْعَلِیُّ الْعَظِیْمُ مَاشَآءَ اللّٰهُ
كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى
كُلِّ شَیْءٍ قَدِيْرٌ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ
شَیْءٍ عِلْمًا ۔

8. Allah is my Lord. In Him I have placed my trust. There is no god (worthy of worship) but Him. In Him I have placed my trust and He is the Lord of the Great Throne. There is no god but Allah, the High, the Great.What Allah willed was and what He willed not, was not. I know that Allah is powerful over everything and that Allah encompasses everything with His knowledge.

It appears in a Ḥadīth that one who recites these words morning and evening, and dies on that day, will go to Paradise. [Ibn al-Sunni]

٩- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَافِيَةَ فِی الدُّنْيَا
وَ الْاٰخِرَةِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَ
الْعَافِيَةَ فِیْ دِيْنِیْ وَدُنْيَایَ وَاَهْلِیْ وَمَالِیْ،
اَللّٰهُمَّ اسْتُرْ عَوْرَاتِیْ وَاٰمِنْ رَوْعَاتِیْ، اَللّٰهُمَّ
احْفَظْنِیْ مِنْ بَيْنِ يَدَیَّ وَمِنْ خَلْفِیْ وَعَنْ
يَّمِيْنِیْ وَعَنْ شِمَالِیْ وَمِنْ فَوْقِیْ وَاَعُوْذُ
بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِیْ ۔

9. O Allah! I ask from You well-being in this world and the Hereafter. O Allah, I ask from You pardon and well-being in (matters of) my faith, and my worldly life, and my family, and my wealth and property. O Allah, hide my faults and make me secure against my fears and scruples. O Allah, protect me from in front of me, and from my rear, and from my right, and from my left, and from above me, and I seek refuge in the name of Your greatness against that I be surprised to death from beneath me (that is, from an earthquake).

Sayyidnā 'Abdullāh ibn 'Umar رضی الله عنه says that the Holy Prophet صلی الله علیه وسلم used to make these prayers at the time of morning and evening, and he would not leave them out usually. [Abu Dawud, Nasa'i, Ibn Majah]

١٠- فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ
تُصْبِحُوْنَ ۝ وَلَهُ الْحَمْدُ فِی السَّمٰوٰتِ وَالْاَرْضِ
وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ۝ يُخْرِجُ الْحَیَّ مِنَ
الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَیِّ وَيُحْیِ
الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ ۝

10. And proclaim the purity of Allah in the evening and in the morning - and to Him belongs praise all over in the heavens and the earth - and in the night and in the day. He takes out the

living from the dead and He takes out the dead from the living and He revives the earth after its death, and like that You shall be taken out.

It appears in Ḥadīth that amends will be made for the shortcomings of a person during the day if these words are said by him or her in the morning, and a person who says these words in the evening will find that amends have been made for his or her shortcomings during the night. [Abū Dāwūd]

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اَللّٰهُ الصَّمَدُ ﴿٢﴾ لَمۡ يَلِدۡ وَلَمۡ يُوۡلَدۡ ﴿٣﴾ وَلَمۡ يَكُنۡ لَّهٗ كُفُوًا اَحَدٌ ﴿٤﴾

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ ﴿١﴾ مِنۡ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنۡ شَرِّ النَّفّٰثٰتِ فِى الۡعُقَدِ ﴿٤﴾ وَمِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ اِلٰهِ النَّاسِ ﴿٣﴾ مِنۡ شَرِّ الۡوَسۡوَاسِ الۡخَنَّاسِ ﴿٤﴾

الَّذِىۡ يُوَسۡوِسُ فِىۡ صُدُوۡرِ النَّاسِ ﴿٥﴾ مِنَ الۡجِنَّةِ وَالنَّاسِ ﴿٦﴾

These last three Surahs of the Qur'ān given above should be recited three times each. It appears in Ḥadīth that doing so becomes sufficient for everything one has to face. [Tirmidhi, Abu Dawud]

١٢ (الف)- سُبۡحَانَ اللّٰهِ وَبِحَمۡدِهٖ

12A. Allah is pure and to Him belongs all praise.

This Kalimah should be recited one hundred times in the morning and one hundred times in the evening. It appears in Ḥadīth that whoever recites this Kalimah morning and evening, no one will come up with something (Dhikr) better than it on the Day of Judgement, except the person who himself recites these words of Allah's remembrance or adds to them. [Sahih Muslim]

After saying this Kalimah, it is still better to add on the other one which is:

١٢ (ب)- سُبۡحَانَ اللّٰهِ الۡعَظِيۡمِ

12B. Pure is Allah, the Great.

The reason is that both these statements are very dear to Allah Ta'ala and, on the balance of deeds, they weigh very heavy. [Sahih al-Bukhari]

١٣- سُبۡحَانَ اللّٰهِ وَالۡحَمۡدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا

اللّٰهُ وَاللّٰهُ اَكْبَرُ

13. Allah is pure and all praises belong to Allah and there is no god but Allah and Allah is the greatest.

One hundred times.

١٤- اَسْتَغْفِرُاللّٰهَ الْعَظِيْمِ الَّذِىْ لَآ اِلٰهَ اِلَّاهُوَ وَاَتُوْبُ اِلَيْهِ .

14. I seek the forgiveness of Allah, the Great, other than Whom there is no god, and to Him I turn in repentance.

One hundred times.

Then, recite the noble Durūd one hundred times. It is better to recite the Durūd Ibrāhīmī which is recited in Ṣalāh, that is:

١٥- اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ .

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ .

15. O Allah! bless Muḥammad and his descendants as You blessed Ibrāhīm and the descendants of Ibrāhīm. Verily, You are Praised, Glorious. O Allah, enhance the honour of Muḥammad and the descendants of Muḥammad as You enhanced the honour of Ibrāhīm and the descendant of Ibrāhīm. Verily, You are Praised, Glorious.

And if desired, the brief Durūd given below could also be recited:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ

O Allah! shower blessings on Muḥammad the unlettered prophet, and on his descendants and his companions, and peace.

In addition to that, if the prayers mentioned earlier under the heading: 'When dawn breaks' (pages 24-26) have not been made, they too may be done now.

After five daily Ṣalāts

The Adhkār and prayers recited after having turned for Salām in the Farḍ Ṣalāts have appeared earlier. Once you have completed your Sunnah Ṣalāts, try to make a routine of saying the Adhkār given below:

1A. سُبْحَانَ اللّٰهِ (33 times), اَلْحَمْدُ لِلّٰهِ (33 times), اَللّٰهُ اَكْبَرُ (34 times) or, instead of saying اَللّٰهُ اَكْبَرُ the 34th time, say:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

1B. There is no god but Allah. He is One. There is no partner in Him. To Him belongs the kingdom and to Him belongs all praise and He is powerful over everything. [Sahih Muslim]

2. Surah al-Fatihah (Ibn al-Sunni, p. 34)

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾

Praise belongs to Allah, the Lord of all the worlds, the All-Merciful, the Very-Merciful, the Master of the Day of Judgment. You alone we worship, and from You alone we seek help. Guide us in the straight path -- the path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray.

3. Āyat al-Kursii :

﴿اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَأْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۚ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۚ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ﴾

Allah: There is no god but He, the Alive, the All-Sustaining. Neither doze overtakes Him nor sleep. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His *Kursii* (chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. And he is the High, the Supreme.

It appears in Ḥadīth that a person who recites Āyatul-Kursii after every Ṣalāh, has only death between Paradise and him or her. [Nasa'i]

And another narration reports that the status of this act is equal to the act of a person who lays down his life in Jihād while defending the blessed prophets of Allāh. [Ibn al-Sunni, p. 34]

4. Verse 18 of Sūrah 'Āl-'Imrān :

﴿شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ﴾

Allah bears witness that there is no god but He; - and (so do) the angels and the men of knowledge - being the One who maintains equity. There is no god but He, the Mighty, the Wise. [3:18]

5. Verse 26 of Sūrah 'Āl-'Imrān :

﴿قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ تُوْلِجُ الَّيْلَ فِى النَّهَارِ وَتُوْلِجُ النَّهَارَ فِى الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ﴾

Say: O Allah, O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom from whom You will; and You bestow honour upon whom You will, and bring disgrace to whom You will. In Your hand lies the good. You are surely powerful over everything. You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will without measure. [3:26]

The recitation of the two verses of Sūrah 'Āl-'Imrān given above (4,5) alongwith Sūrah Al-Fātiḥah (2) and Āyatul-Kursii (3) has been highly commended in Ḥadīth which describes the many benefits it brings. [Ibn al-Sunni, pp. 34,35]

6. Sūratul-Ikhlāṣ, Sūratul-Falaq and Sūratun-Nās :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ اِلٰهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝

الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝﴾

The three Sūrahs should be recited once each. (They also appear as recitation #11 under: After the Ṣalāh of Fajr, p.129). [Kitāb al-Adhkār with reference to Abū Dāwūd]

٧- سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِىِّ الْعَظِيْمِ

7. Allah is pure, Allah is great, Allah is praised, and there is no power and there is no strength except with Allah, the High, the Magnificent.

Recite three times. [Ibn al-Sunni, pp. 35,36]

After the Ṣalāh of Maghrib

The Adhkār and prayers which have been provided for reading after the Ṣalāh of Fajr should be recited again after the Ṣalāh of Maghrib because, according to Aḥādīth, they are meant for morning and evening both.

Before sleeping at night

The prayers which should be recited before you sleep at night have appeared earlier (p.51). It is better to make a routine of reciting the Adhkār given below before doing that:

1. ĀYATUL-KURSII:

﴿اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَىُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۚ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۚ مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۚ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَىْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِىُّ الْعَظِيْمُ﴾

Allah: There is no god but He, the Alive, the All-Sustaining. Neither doze overtakes Him nor sleep. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His *Kursii* (chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. And he is the High, the Supreme.

It appears in Hadith that you should recite Āyatul-Kursii when you go to bed. Thus, you will have a personal guardian appointed by Allah Ta'ala who will stay with you continuously and no Satan will come to you till morning. [Sahih Al-Bukhari]

2A. SŪRAH AL-FĀTIḤAH [Bazar, Hisn Hasin, p. 62]

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ

يَوْمِ الدِّيْنِ ○ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○﴾

(See translation on page 139)

2B. The last verses of SŪRAH AL-BAQARAH:

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۚ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۥ وَاغْفِرْ لَنَا ۥ وَارْحَمْنَا ۥ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٨٦﴾

The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah, and His angels and His Books, and His Messengers. "We make no division between any of His Messengers," and they have said: "We have listened, and obeyed. Our Lord, Your pardon!

And to You is the return." [285]

Allah does not obligate anyone beyond his capacity. For him is what he has earned, and on him what he has incurred.

"Our Lord, do not hold us accountable, if we forget or make a mistake and, Our Lord, do not place on us a burden such as You have placed on those before us. And our Lord, do not make us bear that for which we have no strength. And pardon us. And grant us forgiveness. And have mercy on us. You are our Lord. Help us, then, against the disbelieving people." [286]

Sayyidnā 'Alī رضی اللہ عنہ has affirmed the reading of these verses before sleeping. [Kitāb al-Adhkār, p. 120]

3. The last ten verses of SŪRAH 'ĀL-'ĪMRĀN [2:190-200] :

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِی الْاَلْبَابِ ﴿١٩٠﴾ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿١٩٢﴾

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا
بِرَبِّكُمْ فَاٰمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا
وَتَوَفَّنَا مَعَ الْاَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ
﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَآ اُضِيْعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ
فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ
سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ
وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ
عِنْدِ اللّٰهِ ۗ وَاللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا يَغُرَّنَّكَ
تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيْلٌ ۣ
ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لٰكِنِ الَّذِيْنَ
اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۭ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ
﴿١٩٨﴾ وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ
اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ

بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ اُولٰۗئِكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ
اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩٩﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا
اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۣ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٢٠٠﴾

Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom, [190] **who remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (saying:) "Our Lord, You have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire.** [191] **Our Lord, whomsoever You admit into the Fire, You have disgraced him indeed. And for the unjust there are no supporters. Our Lord, We heard a herald calling towards Faith: 'Believe in your Lord.' And We believed.** [192] **Our Lord, forgive us, then, our sins, and write off our evil deeds, and take us unto You with the righteous.** [193] **And our Lord, give us what You have promised us through Your messengers, and do not put us to disgrace on the Day of Doom. Surely you do not got back on Your promise."** [194] **So, their Lord answered their prayer, "I do not let go to waste the labour of a worker from you, male or female. You are from one another. So, those who emigrated, and**

were expelled from their homes, and were tortured in My way, and fought, and were killed, I shall certainly write off their evil deeds, and shall certainly admit them into Gardens beneath which rivers flow, being a reward from Allah. And it is Allah with Whom is the beauty of reward. [195] **The moving of the disbelievers about the earth should not deceive you.** [196] **It is just a little enjoyment. After that their resort is Hell, and it is an evil abode.** [197] **But those who fear their Lord, for them there are Gardens beneath which rivers flow, where they shall live forever - hospitality from Allah. And what is with Allah is best for the righteous.** [198] **And surely, among the people of the Book there are those who believe in Allah and in what has been sent down to you and what has been sent down to them humbling themselves before Allah. They do not barter away the verses of Allah for paltry (worldly) gains. They have their reward with their Lord. Surely, Allah is swift at reckoning.** [199] **O those who believe, be patient, be more patient than others, and guard your frontiers, and fear Allah, so that you may be successful.** [200]

Sayyidnā Abū Hurairah رضی اللہ عنہ narrates that the Holy Prophet صلی اللہ علیہ وسلم used to recite these verses every night. [Ibn al-Sunni, p. 185]

4. SŪRAH Alif Lām Mīm AS-SAJDAH (32)

5. SŪRATUL-MULK (67)

It appears in Ḥadīth that this Sūrah will intercede on behalf of its reciter in the Ākhirah, and its intercession shall be accepted. [Nasa'i & others]

The Holy Prophet (ﷺ) said: I wish every believer had this Sūrah in his or her heart. [Hākim] Sayyidnā 'Abdullāh ibn Mas'ūd رضی اللہ عنہ says that a person who is used to reciting this Sūrah daily shall stand protected from the punishment of grave. [Hākim] The Holy Prophet ﷺ used to recite Sūrah Alif Lām Mīm As-Sajdah (32) and Surah Al-Mulk (67) before he went to sleep. [Tirmidhi, Hisn Hasin, p. 62]

6. SŪRAH AL-KĀFIRŪN [109] [Hisn Hasin, p. 61 with reference to Tabarani]:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ○ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ○ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ○ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ○ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ○ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ○﴾

Say: O disbelievers, I do not worship what you worship and you do not worship what I worship, and I am not going to worship what you have been worshiping nor are you going to worship what I worship. For you is your

faith and for me is my faith. [109:1-6]

7. Recite Sūratul-Ikhlāṣ (112), Sūratul-Falaq (113) and Sūratun-Nās (114) (see text on page 129 or 139), all three once each and blow your breath on your hands. After that, move both of your hands on your head, face, front of the body and upto whatever part they can reach. This should be done three times. This is how the Holy Prophet ﷺ used to do it. [Al-Bukhari]

٨- اَسْتَغْفِرُاللّٰهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

8. I seek the forgiveness of Allah except Whom there is no god but He, the Alive, the Self-Sustaining Sustainer of all, and to Him I turn in repentance.

Recite three times. [Tirmidhi]

٩- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَيْئٍ قَدِيْرٌ، لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ،سُبْحَانَ اللّٰهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ .

9. There is no god but Allah. He is One. There is no partner in Him. To Him belongs the kingdom and to Him belongs the praise and He is powerful over everything. There is no power and there is no strength but with Allah. Pure is Allah and all praise belongs to

Allah and there is no god but Allah and Allah is the greatest. [Hisn Hasin, with reference to Ibn Hibban and Nasa'i]

The better choice is to recite all these Adhkar before sleeping, but in case it is not possible to do all of them, Sūrah Al-Zilzal (99) (اِذَا زُلْزِلَتِ) may be recited twice in lieu of #2, 3, 4 and 5 because it has been called equal to half Qur'ān. [Tirmidhi and others]

In addition to that, recite prayers which have been mentioned earlier for recital at bed-time (pages 51, 52).

On the day of Jumu'ah

During the night of Jumu'ah (that is, after the day of Thursday is over) or during the day of Jumu'ah, Sūrah Al-Kahf (18) should be recited. Many merits and virtues of this recital appear in Ḥadīth. [Nasa'i, Hakim, Dārimi, Tabarani, etc.] In addition to that, it is very good to say the Ṣalāh of Tasbīḥ (صلاة التسبيح) anytime on Friday.

The Du'a of Lailatul-Qadr

The prayer (*Du'ā*) to be made during Lailatul-Qadr (the Night of Power) which was taught by the Holy Prophet ﷺ to Sayyidah 'Ā'ishah رضی اللہ عنہا is given below:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ

Yā Allah! You are Very-Forgiving, You like forgiveness, so, forgive me.

The most comprehensive prayer

Perhaps, the following prayer is the most comprehensive one among all authentically transmitted prayers (ادعیہ ما ثورہ):

اَللّٰهُمَّ اِنِّىۡ اَسۡأَلُكَ مِنۡ خَيۡرِ مَاسَأَلَكَ مِنۡهُ عَبۡدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيۡهِ وَسَلَّمَ وَاَعُوۡذُبِكَ مِنۡ شَرِّمَا اسۡتَعَاذَكَ مِنۡهُ عَبۡدُكَ وَنَبِيُّكَ مُحَمَّدٌ ﷺ

Yā Allah! I ask You for everything good which was asked from You by Your servant and Your prophet, Muḥammad, ﷺ, and I seek Your protection against everything evil from which Your protection was sought by Your servant and Your prophet, Muḥammad, ﷺ.

Therefore, this should be included in every prayer you make - and this little book of prayers is also being concluded at this blessed and comprehensive prayer. May Allah Ta'ala accept all these prayers in the case of their compiler, publisher, and their children and families, relatives and friends, their teachers and students, and in favour of all those who read through this collection. *Āmīn*.

Esteemed readers who benefit by this treatise are requested by this humble compiler that they remember him in their prayers during his lifetime, and after his death as well. It would be very

gracious of them if they could find time to pray for his well-being in both the worlds and for success in good objectives as long as he lives, and for the forgiveness and perfect pleasure of Allah Ta'ala when he dies.

جزاهم الله تعالى خيرا سبحن ربك رب العزة عما يصفون وسلم على المرسلين والحمدلله رب العلمين وصلى الله تعالى على نبينا محمد واله وصحبه اجمعين

May Allah Ta'ala bless them all with the best of returns. "Pure is your Lord, the Lord of all might. He is free of all that they ascribe to Him, and peace be on His messengers, and praise be to Allah, the Lord of all the worlds", and may Allah send His blessings on our Prophet, Muhammad, and his descendants, and his companions, all of them.

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The Language of the FRIDAY *KHUTBAH*

Mufti Muhammad Taqi Usmani

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